



F Y V E

Homilies of late, made by a
ryght good and ver-
tuous clerke,

called master Leonarde Collarde, pre-
bendary of the Cathedrall Church of
Woster, directed and dedicated to
the ryght reuerende father in
God Wythard by the permis-
sion of God byshoppe of
Wakcelles Woster his sperevall
good Lorde.

Viewed, examined, and allowed by the right
reuerende father in God Edmonde
byshop of London, within whose
diocese they are imprinted.

Cum priuilegio ad imprimendum
solum, Anno. M. D. LVI,

Y V



C TO THE RIGHT REVE-
 RENDE FATHER IN GOD AND
 his especiall good Lorde, Rycharde by the grace
 of God byshop of VVorcetter, his humble
 oratour and dayely bedeman, Leonarde
 Pollarde vvyffheth perpetual health
 both of soule and body,



Onsyderynge with my selfe (most reue-
 rende father) the bountifull goodnes of
 Almyghty God, who dyd so thankesful-
 ly receaue the myte offered by the poore
 wyddowe, as he did the precious giftes
 offered to him by the ryche and welthy persons, I haue
 byn thereby encouraged to offer towarde the buylding
 ageyne of his blessed Temple (the Church I meane) de-
 faced and almost destroyde by heretickes, these simple
 and rude sermons, not bicause that I thinke them to be
 of suche force or learnynge that they can helpe muche
 thereunto, or that the greate and precious treasures of
 foyd by other myght not suffice, but rather (as I sayd)
 to declare the promptnes and redynesse of my mynde,
 which ought to be in me and all men to do seruyce vnto
 his maiestie accordynge to our habilitie. It is not vn-
 knownen to your Lordshipp the number of bookes and
 sermons that were made to deface the churche, and the
 number and the diligentnes of them that wold haue de-
 stroyed the churche, the which diligence of them do es-
 thet continuall ragynge yf it shulde not be matched or
 with like diligence of our parte overcome and outma-
 ched.

The Epytyle.

ched, it shulde be much to the reproche of vs all. For if
 we se (as we can not but se) them to haue taken suche
 pynes to suppress and ouerthrowe the truth (yf it lay
 in them so to do) howe iustely shall our conscience con-
 demne vs beinge negligent or rechelesse by Gods helpe
 to defende the same. Let vs not thynke but God who
 hath alredy plagued the churche of this realme for the
 rechelesnes of our fathers wyl) much more greuously
 punyssh vs beinge nothinge amended but rather worse
 after this his chastisement and correction. For this is
 the tyme to take hede and to be diligent and as it were
 the tyme of haruest and of labour and not of reappynge
 and rest. If we reape before our tyme our corne wyll be
 greene. If we rest eare our busynesse be done, we shalbe
 compelled to worke when we shulde rest, & yet it shal not
 answere vs. We must therefore (as the prouerbe is) take
 the tyme whyle tyme is, for tyme wyl away. Thus my
 most reuerend father & honorable Lord I beinge mo-
 ued partly as I haue sayde with the bountifull magni-
 ficence of Almyghty God, who dyd so louingly accept
 the offering of the poore wyddowe, and partly with the
 consideration of my duety after this miserable tyme of
 lyme and heresy, haue wrytten certeyne sermons or Ho-
 miles the whiche I thought to offer to your reuerende
 fatherhood and honorable Lordshipp, as the gyftes of
 a chyld to his father bothe for the fatherly loue that I
 do knowe you to beare towards vs your diocessans
 and chyldren, and for your great affection and fervent
 zeale in the defence and maintenance of Gods Catho-
 lyke fayth and true religion, the which your father-
 ly loue

Psalm

His

The Epyftle.

ly loue and bishopyke zeale beinge toell knowen to all
men, shall cause these my sermons to be I truste the
better accepted, both with God and man: Wherefore I
shall most hartely desyre your honoure to accepte
this my small oblation of offerpnge, and with
your wysedome and discretion to vse the
same accordyngely, as thereby the
Catholyke fayth may be main-
teyned, and almyghty god
best honored.
who haue your good Lordshipp
in his blessed keepnge,
nowe and euer
Amen.



OF THE SACRAMENT OF THE AVLTHER.



Lyke as the trade of marchaundies is pro-
 fyttable, and geyneth much, and the fleshe-
 ly man is muche delyghted with sweete
 meates, and greatly desyreth them, and
 yet is there both in marchaundies danger
 of losse, and in delicate fare oftentimes griefes and De-
 seases are to be feared, so is it lykewyse with thynges
 that apperteyneth vnto our sowles (moste Chrystyan
 hearers) those thynges that be moste hellesome for oure
 sowles, chaunceth sometymes vnto the great Damage
 and hurte thereof, as it is to be seene amongst all other
 thynges, in the moste blessed sacramente, wherein we
 eate the fleshe of our sauoure Chryste, and drynke his
 blood, the profyte wherof, is to make Chryste abyde in
 vs, and vs to abyde in Chryste, the which howe profy-
 table it is, all trewe Chrystian men do wel knowe, and
 yet saynt Paule sayth, that he which eateth vntoworthely
 this heauenly breade, whiche is Chrystes fleshe, and
 drynketh vntoworthely of the cuppe, wherein his moste
 blessed blood is conteyned, eateth and drynketh his
 owne damnacion, bycause he pondereth not with hym
 selfe, that it is our Lordes body, whiche he doth there
 receaue. Wherefore good Chrystyan people, lyke as
 the marchaunt wolde gyue good eare to him that shuld
 tell hym howe he might sayle vpon the sea without dan-
 ger, and the fleshely man wolde heare gladly, the phy-
 sition tellynge hym howe he myght preserve his body
 frome diseases and sykenesse: So shulde we that be
 Chrysten men, moste desyre that knowledg in these
 blessed

Johan. 6.

1. Cor. 11.

Saynt

P 3

Of the Sacrament

3
blessed mysteries, whereby our soules maye be kepte safe, from the daunger that saynt Paule sayth al the to be in that receaueth vnworthily. For is not your soule better, then eyther your goodes, or your bodyes: And shall ye not then be as desirous to kepe your soule safe, as eyther your bodyes or your goodes: To you than that haue a special regard vnto your soules, vnto whom the cure of your soules is committed must say, that two thynges are to be marked and considered, yf ye wyl auoyde daunger in this matter being of so great weight. The redress of the one apperteineith to you, and that is that ye come deuoutly and well prepared, for as it was not inough, for hym that came to the maryage without a conuenient and a comely garment, to sytte with the other, and to eate of the same that other dyd eate who were at the feaste, so it is no small daunger to you, to come to this feaste without your weddyng garment, but what weddyng garmente trowe you that I do meane: the same berely that god gaue vnto you at your baptisme, and was represented or signyfied by your Crisme. And yf ye wyl knowe what that is, it was berely innocency, and purenes, for what other thyng doth your depyng or washyng in the water signyfy, but that God doth then presently purge and clesse you from your sinnes. Therefore seinge that in celebration of these mysteries, ye must appeare in our masters presence and syght, ye muste be sure that ye do come thither in his luyere: And thus to prepare you is your duty. The other thyng that is necessary vnto the hollesome receauynge of these mysteries, is a true sayth,

In 12.
Math. 6.

Math. 22

Deut. 10

with

of the aulter.

John. 21.

without the which no man can please god, and ye knowe
what daunger it is, for one with whom god is offended
or angry, to appeere before hym, but to teache this faith
vnto you that belongeth vnto my charge. For vnto me
it is sayd, Pasce oues meas, feede my shepe, the which
thyng that I may the better do, thre thynges are ne-
cessarily to be consydered both of you & me, that is, first
that ye wyll call vnto your remembraunce what maner
of people you to whome I shall speake, ought to be, se-
condely, what the thynges be that we must intreate vpon
pon, thyrde, from whence, and from whom we must
come by the knowledge of them. As concernynge the
fyrst, it is not vnknewen vnto you, that Chrysten men
are called and named to be saythful, which is as much
as to saye, people that do beleue, in so muche that saynt
Paule commaundyng Timothe to gyue good exam-
ple of lyfe vnto all Chrysten men, sayth, *Esto forma fi-*

1. Tim. 4.

*que videtur
reposita
sunt que
non videtur
reposita*

delium. That is, be an example to the saythfull, wher-
by we be monyshed, that the chiefest thyng in a Chry-
sten man, whiche maketh hym to dyffer from all other
me, is his sayth, but who is he amongst you, that know-
eth not that sayth is onely concernynge those thynges
that are not to be sene, and which we knowe only by the
report of other: In so much that saynt Gregory sayth,

1. Cor. 4.

*quod fides non habet meritum, vbi humana ratio pres-
bet experimentum,* that is to say, sayth hath no merite,
wheremans reason giueth the experience. And who know-
eth not that Abraham was commended of god, for no-
thyng so much as he was for his sayth.

Gen. 14.

Roma. 4.

Gal. 3.

scripture say, *Credidit Abraham deo, et imputatum est*

ei ad

ei ad iustitiam, that is, he beleued Godde, and it was counted to him for rightuousnes, but howe beleued he? Verely saynt Paule sayth, he dyd not consider his owne body, which was nowe moze fyttre for death, then to beget chyldren, he being an hūdzeth yeres of age, nor yet he dyd consider the barren wombe of Sarai his wyfe, who was then foure score and ten yeres of age, he dyd not reason with God, howe he and his wyfe beyng in theyr youth, not able to beget chyldren, shulde nowe in theyr age, when naturall hope of chyldren was paste, haue chyldren, he dyd not (I say) reason with God of these matters, as our newe brethrene do, in the greates mysteries of our fayth. He harde God speke, and beleued, but these must haue hym say sensyblly, to theyr reason, this is a fygure of my body, or els they can not vnderstande hym for theyr iustyfyinge fayth, or rather as it is to be called, damnable infidelitie, can not vnderstande that god is able to make his body to be really present in heauen, and heare to, bothe at one tyme. But vnto you good Chrysten people, that be the chyldren of Abraham, and do beleue. I trust that there is nothyng, wherewith ye can so please god, as in beleuyng his omnipotency and truth. To you I saye that the chiefe cause whiche moued our sauoure to prayse the Centurion so muche as he dyd, was the Centurions faythe, for the Centurion thought that it was as possible for Chyriste to heale his seruaunt, though he were absent, as it was for hym selfe in his absence, by commaundement of his seruautes to haue thynges done as he wolde. for the same cause dyd our sauoure prayse also the woman of Canan

Of the Sacrament

Math. 15.

Cananpe, sayinge, woman thy fayth is great. Suche then be you and so do beleue, vnto whom nowe at this tyme I purpose by gods grace, to speke of a sacrament, otherwyse called in Greeke a mystery, and in Englyshe it may be named secrete or hydde prinitie of our faythe and religion. In the consideration and vnderstanding of the whiche mysteryes, your mynde and knowledge must be removed, and drawen away from the prestes that ministrereth (for they be but as instrumentes, as for example, the axe is to the wyght, the pen is to the wyter, the knyfe is to hym that cutteth) and they most be bent and stayed of Christ, who dyd fyrst ordeyne them, and that doth now vse the toungue, and other members of the prestes, to accomplyshe and worke the same. In so muche, that saynte John speakynge of the true bap-

Math. 3.

**Sed spiri-
tus patris
qui loquitur.**

Luke 12.

tilme, sayth, that it is Christ that baptiseth, and Christ sayth hym selfe, that it is not the minister that speaketh, but the spryte of the Father, that speaketh in hym. Also Chrysostome, and Epimellen sayth, that it is not the visible priest that worketh the consecration of the blessed Sacrament, but the invisible priest, whiche is our sa-
uour Christ. But who seeth not then (yf this be true, as it is moste true) that not sayth, but infidelitie hath caused our late preachers to haue asked the question, howe can the priest make Chrystes body: As though there were nothyng done in the administration of the sacrament, but what that the priest dothe. Doth not this question presuppose the priest onely, to be not the instrument, but the workeman: Doth not this question take that, that is gods worke from God, and grue vnto

unto man: But ye shall vnderstande good people, that
these be therfore called mysteries, bycause that in them
one thyng doth outwardely appere to our senses, and
an other is certeynely knowen to our beliefe and vnder
standynge. Outwardely we se the prieste, outwardely
we heare this sentence, Take, eate, this is my body, &c.
pronounced by the priest, outwardely we se the formes
of breade and wyne, and these are as perceptible and
ealy to be perceaued of the Turkes & other Infydels,
as of vs Chrysten men, that is, they se and heare as
much, and the very same, touchynge these outwarde
thynges, that we do: But then is there the invisible
priest, who bad the visibill priest do this, and that spea-
keth and worketh by him, as by his instrument, and the
effecte and operacion of these wordes, take, eate, this
is my body, which is to change those visibill creatures
into the substaunce (as Cyprien, Chrysostome, saynte
Ambrose, and such lyke autours do wytnesse) of Chry-
stes blessed body and blood, to here is further to be con-
sidered that the very naturall body and blood of our sa-
uiour Iesu Chryst to be conteyned vnder, and signi-
fied by those formes of breade and wyne. Chryste hym
selfe is a moste true wytnesse, and beste to be beleued
herein; who also sayth, that it is to be the same bodye that
was broken for vs, and the same blood that was shedde
for vs. And these thynges good people (that is the inui-
sible speaker and worker, the effecte or workynge of
these wordes, and the most precious body and blood
of our sauour Iesu Chryst, these thynges I saye are the
primitiues & secretes the which are not to be sene of Infy-

Augu. ad
infantes.

Chrysost.
de predict
ont Ihuo

ys

Of the Sacrament

Deis and Turkes, and yet beleued of Chriſten men and
conceaued by fayth only: For who beinge an Infidell,
wolde thinke that God wote in his prieste, ſpeakynge
or ſaying to vs, take, & eate, this is my body: Or who
beinge voyde of fayth, wolde thinke that there were any
thyng done, by the vertue of theſe wordes, take, eate,
this is my body, more then is done by theſe: Chryſt is
the ſonne of God, and ſuch lyke, the which do not worke
any thyng, that is, do not make Chryſte to be the ſonne
of God, but teacheth that he is the ſonne of god: Who
I ſay beinge an infidell, wolde not thinke an operaci-
on and effecte, to be of both theſe, that is, to teache, and
not to worke any thyng: And then bycauſe that it is
moſte certeyne, that breade is not his body, muſte they
ſay eyther that Chryſt ſayde not trewe, or els muſt they
expounde it, to be a figure of his body. Thus I ſay, an
Infidell or a faythleſſe man, can haue no other under-
ſtandynge of theſe wordes, which doth both worke and
teache (for that is the nature of the wordes that apper-
teyneth to a ſacrament, to teache and worke bothe) then
he hath of other wordes, whoſe office is onely to teache.
Nowe iudge you then, whether our newe goſpellers
be men voyde of fayth or not. They ſay the ſame effect
to be of theſe wordes, this is my body, and of theſe, I
am a vyne, ſo that as Chryſt was not a vyne, but ſig-
red by the vyne, ſo doth not theſe wordes, this is my bo-
dy, chaunge the ſubſtaunce of the breade and wyne, in-
to Chryſtes body and blood, but teachethe that they be
figures of his body and blood, the which thyngs once
graunted, ſe I pray you what foloweth, then muſte ye
confelle

confesse also that the lyke vnderstandynge, muste be of
these wordes of baptisme, I baptize thee in the name of
the father and of the sonne and of the holy ghoſte and
then it must folowe, that as these wordes do importe
that to be Chryſtes body, which is but the figure of his
body, so doth the priest say in baptisme, that he baptiseth
you, when in dede he geueth to you but the fygure of
your baptisme, and so ye neyther eate Chryſtes fleſhe,
nor yet be Chryſtened in dede: Are not these runnyng
workemen in diuinitie trowe ye, that sayth like as these
wordes, I am the vine, are to be vnderſtande, the vine
is a fygure of me, so this is my body, must be expoun-
ded, this is a fygure of my body, and so must the priest
say, I do not baptize the, but do gyue the a figure of the
baptisme, and then ſeinge that al the ſcriptures that be
contrary to reason, must be so expounded, to make the
agreet with reason, so must this ſayinge of the father,
this is my welbeloued ſonne, be vnderſtande that this
is a fygure of my ſonne: bycause it is ageynſte reason,
that a man ſhoulde be gods ſonne, and so wyl they make
our ſauious Chryſt not to be the ſonne of god. Judge
you good people, whether this be a pretty diuinitie or
not: Secondly ye wyl ſay that to be breade, which
Chryſt ſayth to be his body, or that to be a figure of bap-
tiſme, which Chryſt ſayth to be baptiſme it ſelfe. What
haue ye I pray you to ſpoken: eyther that ye do eate it, or
that ye be baptiſed, ye ſeigne ſpiritually eatynge, where
haue ye that inſcripture, and take the effecte of theſe
wordes away but to let this: Chryſtely howe I pray
you be the bread and wyne (which do ſignifie in eatinge)

Of the Sacrament

figures of Chrystes body and blood, if his body be not in deede eaten: But as I sayde, an Infidell can not knowe, that as the holy ghost, was vnder the forme of a Dove, so is heare the bodye of our sauour vnder the forme of bread: An Infidell lookeing vpon the vñble forme of breade, knoweth that there is a thyng to be eaten: but only a Chyistian man knoweth what it is that is eaten, for he is taught of Chyist that it is his blessed body. Thus I say, ought we that be beleuers, to consider and iudge them as mysteries of our fayth, and they be therfore mysteries, because one thyng doth appere in them outwardely, and they be inwardely another, as saynt Austyne wyrteth to the infantes, that to the iudgement of theyr senses, there is breade and wyne, but to the knowledge of oure faythe, they be Chystes most precious body and bloud. Howe these haueinge as I say, two partes, the one knowen to our senses, the other to our faith, it is nowe then to be considered wher vpon and by what grounde our fayth muste be stayed, and that all men knoweth to be Gods woꝛde: for that sayth our sauour is so leuer, that though heauen and earth passe away, yet that that continue. Wyl ye se then what this woꝛde sayth? The woꝛde sayth, that Adam was poysoned with eatynge of an apple, and Chyste sayth, that his fleshe is so necessary a triable to dryue out this poyson, that except we ate his fleshe, and drynke his blood, we shall not haue lyfe, the which thing once graunted, what ayleth vs that we can not see to ley the playster to our soꝛe? That is lyke as bothe our bodies and soules were poysoned with the apple, so must both
our

Math. 5.

Gene. 3.

John. 6.

our bodies and soules be restored by Chrystes fleshe eaten of vs, and as not a figure of an apple, but a very apple was eaten, so not a figure of Chrystes body, but his very body is to be eaten, for to restore ageyne our nature. Moreover Gods worde sayth, that as we haue the substance of our bodies from Adam, so haue we our corruption and sinfulness with the same. And our seconde Adam sayth, that except we come into him, and be made one with hym by eatyng of his fleshe, that we shall not escape death, for he that eateth his fleshe, and drynketh his blood, abydeth in Chryste, and hath Chryste abydyng in hym, wherby we be taught that as we haue not in vs a fygure of Adam, but the very substance of Adam, and not his substance onely, but his substance and his sinne, so must we haue in vs like wyse, not the fygure, nor the ryghteousnes onely of Chrystes body, but his very and natural body in dede. Furthermore the Jewes had Manna, and theyr Pascall lambe, the whiche were figures of Chryste, of the whiche Manna dyd signifie Chrystes incarnation, in that as Manna was created in the pure ayer, or as it is called in the scripture heauen, by Gods omnipotent power, and not by the order of nature, so was Chrystes body in the pure and heauenly wombe of the virgin, he ponde or aboue nature, created by the holy ghooste, and as Manna fell downe and laye vppon the ground, so was his precious body slayne and layde in grave: & as Manna was gathered vp and eaten, so dyd it signifie that the same body of our sauour shulde also be eaten. The Pascall lambe also dyd signifie the humynite of Chryste,

1. Cor. 15.
Roma. 5.
John. 6.

Exod. 16.
Exod. 12.

Of the Sacrament

In comen
catis su-
per. Luke
et super
Matth.

Chryste, that as the lambe was without spotte, so was
Christ conceived without sinne, and as the lambe was
slayne, so was also Chryste, and as the same lambes
fleshe was eaten, so dyd it signifie that Chrystes fleshe
shulde be eaten: And thereupon sayth saynt Bede and
saynt Jerome, that Christ went from the fygure to the
truth, when after the Pascall lambe beinge eaten, he
consecrate this blessed sacrament. And se heare I pray
you good people, howe that our newe professours of
our late sponge sayth, doth make by theyr doctrine, the
scriptures to be false: for these figures that I haue reser-
ted, doth so well teache the eatynge of Chrystes fleshe,
as eyther his incarnation, or death, and therfore if the
promesse that was made by the fygure, be perfozmed
in the two fyrst popntes, not figuratpuely, but really, &
doth so wel signifie the thyrde, that is the real eatynge of
his fleshe, shal not the they be cōpelled eyther to say that
the Jewes did not eate Hanna, nor the Pascall labe in
Bede, but figures of them, or els to say that the promises
of Chrystes incarnation & passion, were trewe & be per-
fozmed, & that the thyrde, which is of his fleshe to be ea-
ten, was eyther false, or that it is yet to be perfozmed,
but then ye wyll say, that we eate his fleshe spirituallly,
and dyd not they the same I praye you, when they eate
Hanna, and the fleshe of the Lambe: And howe then
is there any promyse made to them which is perfozmed
to vs, seinge we haue no more then they had: ye do you
marke and yf they make not vs to be in worse case then
the Jewes were. For they had Hanna, and a Lambe,
and we haue common breade and wyne, the which who
knoweth

of the aulter.

knoweth not to be much lesse worth, then were Hanna
and the Lambe: for as I sayde they dyd remember
Chrystes death, and were parteners of the frutes ther
of, for theyr tyme and porcion, so well as we be. And
thus do they make the newe testamente and the sacra-
mentes therof, to be worse then the olde. It shall not
be nedefull for me to reſute vnto you the saynges of our
ſauour Chryſte in al the foure Euangelystes, and in
ſaynt Paule. For ye knowe in them all Chryſte ſayth,
eyther that his fleſhe is very meate, and therefore vere-
ly to be eaten, or els, take, eate, this is my body whiche
is geuen for you: In no place nameth he it eyther to
ſignifie or to be a figure of his body: ye do alſo beare in
mynde, that as Moſes toke the cup wherein the blood
of ſacrifyce was, and ſayde that it was the blood of the
Teſtament: ſo dyd Chryſte take the Challes wherein
was the bleſſed blood, being the blood of our ſacrifyce,
& ſayd that it was the cuppe of the newe teſtament, that
is lyke as we be certeyne there to be the blood of hym
that dyed for the perſormaunce of the newe teſtamente,
ſo myght we be ſuer, that all that was ſayde, or ſpoken
vpon in the teſtament, ſhulde be perſormed. Colde this
be done thinke you ſo conueniently with a cuppe of wine?
But nowe to here what the holy fathers haue belened
in this matter, I pray you marke. Saynt Ciprian the
gloꝛious martyꝛ, and an aunciente father beinge nere
thyrtene hundꝛeth yeres agoe, doth not he ſay that the
bꝛeade which Chryſt gaue to his diſciples kept ſtyll the
ſame ſhape that it had, and yet by the omnipotencye of
Gods worde, it was chaunged in nature & was made

Exod. 24.

Luke, 22.

De cena,

C. i.

Chryſtes

Of the Sacrament

Chrystes flethe. Eusebius Emisen an auncient father almost twelue hundreth yeres old, sayth, that the inuisible prieste turneth the visibie creatures into the substance of Chrystes body and blood. Saynt Ambrose moze then. xl. hundreth yere olde, sayth, that before the wordes of consecration the Chalesse is ful of wyne and of water, but after the wordes, there is the blood that redemed the people. Saynt Augustine beinge of the same tyme sayth, that in his tyme they did not iudge the same of the thynges in the sacramente before the consecration and after, for before they dyd acknowledge the to be breade and wyne, the which nature had made, but after they professed the to be the body and blood of our sauour, which grace had consecrated, & the same saynt Austen doth also say, that as the person of our sauour dyd stande of his visibie manhod, and his inuisible godhed, so sayth he doth the sacrafyce of the Churche stand vpon the visibie formes of breade and wyne, and of the inuisible flethe of our sauour Iesu Chryste. To these myght be added Chrysostome, saynt Jerome, Damascene, Theophilacte & many other, yea al Chrystendome do wytnesse the same: wherefoze you beinge saythfull men and women, that do in these mysteries of our beliefe remoue your vnderstandynge frome the thynges that ye perceaue by your senses, as frome the prieste or the sounde of the wordes, the visibie formes of breade and wyne, vnto God the autour of them, the workynge of the holy ghost by the wordes, and the body and blood of our sauour: Graffe these thynges deeply in your hart, and practyse them in your lyuynge, adherynge to the

of the aulter,

the fayth and religion of his catholyke Church, surely and stedfastly beleuyng, that vnder these formes of of breade & wine here in the sacramēt of the aulter there are conteyned really the blessed body and blood of oure saupour Chryst. And yf ye thus do, ye shal please and serue God, profyte your selfe and your neyghbour, with the hole congregacion, and lyuynge well accordynge to Chrystes commaundementes, shall haue for your rewarde the blissful kyngedome of heauen: which graunt vnto you the father, the sonne, and the holy ghost, three persons and one God, to whom be all honoure, prayse, and glozy, for euer and euer. Amen.

C Of the Sacryfice of the Masse.



Here be thre thinges (good people) toherwithal men be moued to seke lernynge and knowledg, that is the truth which is naturally desyred of all men, the profyte that men get by knowledg, and the pryce or goodnesse of the thyng that we desyre to knowe, by the which causes, as men be moued to desyre knowledg, so are these causeis no where more forceable and weightely to be considered then they be in the sacryfice of the masse, the which is dayly vsed in the Church. For syth it is not vnkownen to you, what stryfe there hath byn about it, and howe that lerned men of both partes haue

C. ii.

spent

Of the sacrifice

spent theyr lyues in the controuersy therof. Secondly
ye se that bycause it is proued or improued by the name
of a sacrifice, it must nedes be a thyng that apperteyneth
so to vs all that it deuydeth one parte of such as
stryue about it vnto from God. For yf the masse be a
sacrifice to god in dede, then it maketh those that be
mainteyners & the vlers of it to be better beloued with
god then other. For a sacrifice is as much to say, as an
holy worke, and therfore seing that god loueth the wor-
kers of holy thynges, so must he loue them that serueth
hym at or by the sacrifice, & then also are such as stryue
ageynst it, the most enemies that god hath. For they
labour to kepe that worke vndone wherein he is beste
pleased. And yf contrarywise it be no sacrifice, then be
they wronge worshypers of god that vse the sacrifice,
which is as much to say, as that they be superstitious
Idolaters. And for the excellency of the thyng, what
I pray you can be compared in excellency with this sa-
crifice, which is as much to say as the moste sacred or
holy worke that can be. For in offeringe of the sacrifice
we be most heuenly or lyke vnto the blessed company of
heaven, whiche are continually occupied in worshyp-
pyng and honoryng of God. These causes most dere
brethren and systren hath caused me that hath the cure
vpon your soules (seinge ye be by reason of these diuer-
sities of doctrine brought into such danger) to teache
you what is ment by this worde sacrifice, and that ye
may knowe the better how we do differ fro the Jewes
to speke of the diuersitie of the sacrifices, and to speake
also howe the masse is in dede a sacrifice. And verely
good

of the masse.

(good people) the same causes that moueth me to teach you, ought to moue you to lerne, for ye may of this that I haue sayde le what danger ye be in, yf ye be ignorant in this so great a matter. The which thinge that ye may the better vnderstande, I fyrst note vnto you that there be, and alwayes haue byn thre principall partes of religion ioyned together, and one folowynge vpon another. That is the testametes or couenantes that God maketh with man, the priesthod or office of such as god hath made mynisters of his testametes, and the sacryfice or woꝝke wherin the people do recognyse and most faythfully acknowledge the same couenauntes, accordynge wherunto sayth saynt Paule that *Omnis pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad deum vt offerat dona et sacrificia pro peccatis.* That is, euery byshop taken forth fro amongste men, is appoynted for men to be occupped in those thynges that do apperteine vnto god, that he may offer gyftes and sacryfices for sinne. In which wordes are to be sene the thre thynges that I spake of before, that is, fyrst the testament by the which the byshop must be chosen (for no man sayth saynt Paule may blurpe honour to hym selfe) seconde the byshop who saint Paule sayth to be a minister of those thynges that be betwixte man & god, and the thyrde is the sacryfice, which also he so nameth. Thus (good people) was there a testament or a couenaunt made betwixte God and the people of Israell and Iron, as ye knowe was chosen to be a minister of the same testament, and as ye knowe his mynistry was also in offerynge of sacryfice. Chyft also was

mm

Of the sacryfye

Heb: 10. was a minister of the newe testament, and dyd also offer sacryfye as ye knowe, and nowe good people if the same testament that was begon by Chryst doth styl continue, and shall vnto the worldes ende, than lyke as Atrons sacryfye, testamente, and priestehod begonne together and continued together vnto Chrystes comynge, and were all abrogated together at one tyme by Chryste. Euen so moste deare brethren, yf we wyll that Chrystes testament shall continue amongst vs, so must we also haue his priestehod and sacryfye. Heare then may we se the malitious wickednes of the deuyl, in all our miserable heretickes that denye both the priestehod and the sacryfye of the newe testament the which thyng yf he or they colde byngne to passe, then myght we say that there is no testament neyther. For it was neuer sene nor harde befoze, that euer there was a testament without these. Secondely it is contrary to the order of the scripture, the which as ye se ioyne the testament, the priestehod, & the sacryfye together. Chyrdely it is contrary to saynt Paule, who sayth that the testament was to be chaunged, and not to be taken away by Chryste, but what other is it to chaunge it, but to put a better in the stede thereof: Wherefoze as the olde testament was by Chryst chaunged into a better, so must it folowe that he dyd not take away the priestehod and sacrifice, but chaunged them into a better and a moze perfecte priestehod and sacryfye. And what priestehod trotope and sacryfye dyd he chaunge them into: Verely into the priestehod and sacryfye foreshewod longe befoze: **Heb: 7,** by the priestehod and sacryfye of Melchisedech accor-
dyngne

Gene. 14.

Heb: 7,

Dynge as the prophet Dauid had spoken of Christ be-
fore, sayinge, Tu es sacerdos in eternum secundum or-
dinem Melchisedech. Thou art a prieste for euer accord-
ynge vnto the order of Melchisedech. But what was
the order of Melchisedech? Certepnely saythe saynte
Paul he was a fygure of Christ, what I praye you
was his sacryfye? Verely sayth the scripture breade
and wyne, the which were likewise figures of Christes
blessed body & blood, that is nowe dayly offered vnder
the formes of breade and wyne, in the tyme of this testa-
mente, for as Melchisedechs priestehod was a fygure
of Christes, so was his sacryfye a fygure of Christes
sacryfye. Witnesses haue I for me in this matter saint
Augustine in dyuers places, and namely in his booke
intytled De Ciuitate dei, there he saythe that when
Melchisedech dyd blesse Abram then dyd fyfte apere
the sacryfye the which Christen men do offer through
the whole worlde, and the thyng is nowe fulfilled
that was spoken vpon Christ so longe before. Marke
ye good people howe he spekerh, he sayth, not that it the
was, but that it dyd then apere. We knowe that there
is a great diuersitie betwixt the beynge of a thyng, and
the appearynge of it, for the thyng may appeare by his
fygure, as by the materiall breade that Melchisedech
dyd offer appeared the heauenly breade, that is Chry-
stes owne blessed body, whiche he dyd in dede offer at
hys supper, and is dayly offered in the Church, as saint
Augustin before resited, both moste playnely testyfy.
The same fygure of Melchisedech and his sacryfye is
thus applyed by saynt Jerome, saynt Bede, and other
dyuers

psal. 109.

August. de
Ciuitate
dei. lib. 16
Capi. 22.

Of the Sacryfye

Jer. Ad
marcel
Ambro li. 5
de sacra. ci

Dyners holy fathers, whose doctrine (most dere frendes) it shalbe muche moze sure and hollome to folowe then the doctrine of our married priestes, who maketh al this busynesse agens the blessed sacrament & sacryfye, by cause that these being made nothing woorth, they might without reproche lyue & chelye. But to returne agayne vnto our purpose: The thynges beinge as I haue told you, and it so playnly taught to vs by the scriptures it is to wote that these thre, the testament, the priesthod, and the sacryfye be alway so ioynly together, that the one of them is neuer founde without the other, that is neither the testament without the priesthod and the sacryfye, nor they without the testament. It requyrez in order that we do say briefely what these be, and howe they do agree together. And concernyng the fyrst, that is the testamente, ye shall vnderstande (good people) though we call the bookes wherein the lawe of God is conteyned the testaments, yet in dede they be but as they were tables or scrolles wherein the explication or the playne declaration of the testaments be conteyned, for what man is so fonde that thynketh the olde testamente to haue begon at Moyses, who was in dede but the wyter of the olde testament: Or is there any so ignorant of our religion that thynketh the newe testamente to haue begonne at the Euangelistes, and not at Chryste, whome we do well knowe to haue made perfecte his testament or ever any of the Euangelistes dyd wyte. Mary ye shall vnderstande that the same that we call the testamente, doth God almyghty call Pactum, that is his couenantes or agrementes with vs, and oures with

Ge. 9. 17.
Jeremi. 31

with hym. The covenantes & pelys to knowe when
they were made, and with what wordes they were utte
red, ye shall vnderstande that the fyrst and elder testa-
ment was made betwixt God almyghty & Adam our
fyrst father in paradyce, which was that Adam beinge
a man nowe cast forth of Gods fauour, and by his de-
seruynge moste iustly adiudged vnto death, shulde be
reconcyled to gods fauour and restored to lyfe ageyne
by the appoynted seide of the woman which was our sa-
uour Iesu Chryst, by whom the serpent's heade (by
which is vnderstande the power & ryght that the fiende
had ouer man) shulde be broken, so that Adam & those
that shulde come of Adam, wolde faythfully wayte for
the comynge of our sauour, and in the meane season
laboure to do god seruice, so nere as mans frailtie wold
suffer them. Nowe wot ye well good people, that this
agrement was very pleasaunt and ioyful vnto Adam,
and all those that were faythfull were very gladd that
they shulde be restored ageyne vnto theyr fyrst dignitie,
the which they had lost by disobedience. And herein as
it were to heare wytnesse betwixt god and man of this
agrement, there were chosen priestes, the which at the
beginnyng wobiles the lathe of nature did raighe were
chosen of the chiefest and heades of the people, and so
was Noe for his household, and Abraham for his hous-
holde, and Melchisedech kynge of Salyin a priest for
his whole kyngedome. Afterwarde when the people
began to forget gods covenantes, and the chiefe of the
people began to mynde the worde more then god, then
God caused Moyses to publyshe his testaments in
wrytyng

Gene. 3.

Gene. 8.
Gene. 12.
Gene. 14.
Gene. 22.
Job. 1.

Of the Sacryfice

Gen. 2.
Gen. 17

Gen. 18.

Leuit. 9.

Leuit. 19.

Gen. 53.

wypfynge, and dyd then chole out the stocke of Levy to be his priestes vntyll that testament that was made to Adam in Paradyce shulde be chaunged. And to the intent that they shulde the better mynde God, and set the lesse by the worlde, he appoynted them to lyue by the sacryfices whiche were offered vnto hym. These then (that is) bothe the priestes that were vnder the lawe of nature, and vnder the lawe of Moyses, dyd offer the sacryfice of the people vnto god, that is, they in theyr of- fyce doyng, were wytnesses betwixt god and the peo- ple, that he was the god that had made the promesse, & that these were the people that dyd faythfully trust and loke for the same to be perfozmed. The whiche that it myght be the better perceaued and moze faythfully bozne in theyr remembrance, he toke some lyuely thing and slewe it in theyr syght, that they seinge the thyng that had not deserued so to be ordered, to be burnt and consumed in theyr syght, might the better consider how they the selues had deserued thus to be ordered, that is, to be burned, slayne & consumed, but yet that almighty god had translated the death from them, and layde it vpon our sauour Chryst, who hauynge no cause of death in hym selfe, no moze then the innocent lambes had, yet shulde be slayne for them. Nowe I pray you and if they had not the most innocent death of our saul- our, euen as it were expessed and set before theyr eyes, when they dyd thus presently beholde the slaughter of those beastes. Do not you thynke the syght and behol- dyng of those sacryfices though they were but figures dyd better cause them to remember Chrystes death, then

then yf they shulde haue hard of it in the wordes of teachyng of priestes: Nowe then yf se that the testament, the priesthod, and the sacrifice be, it is also nowe necessary that ye knowe howe many testamētes there be, and howe they do dyffer. First for the number of the, ye knowe that they be two, the one made of God vnto man in Paradyce, the other made of god vnto man at the baptysynge of our sauour Chryst. In the one, god promysed that the seide of the woman shulde breake the serpent's heade: In the other he sayde, this is my well beloued sonne in whom I am well pleased, heare hym, the which is as much as yf he had sayde, this is the seide that breaketh the serpent's heade, I that was angry with you before, am nowe fully reconcyled vnto you, nowe I requyre no more of you, but that ye will become his diligent and saythfull scholers. These two testamētes as ye se do dyffer in these poyntes: First, that the first dyd teache a promise, this teacheth a performance. The first had his perfecte ende at Chrystes death and passion, the seconde had his absolute and perfecte beginnyng at the same, and therefore calleth the scripture our sauour Chryst the corner stone, as one shulde say a stone in whom the two walles, that is the two testamētes were cōwpled together. For Chryste in his death, was bothe a priest accordyng to the order of Aaron bicause he was offered with bloodsheddyng whiche was the maner of sacryfysynge in the order of priestehod of Aaron, and he was also in the same passion a priest of the newe testament, in so much as that he dyd offer hym selfe, for that by the doctrine of saynt Au-

Gene. 3.
Math. 3.

Isal. 117.
Math. 21.
Eph. 2.

Aug. de
citate. 11
lib. 1. c. 1.
Ca. 20. 2

Of the sacryfice 10

gustine is proper to the sacryfice of the Church. For Chryst sayth, that beinge bothe the prieste that offered, and the sacryfice that was offered, taught his Church both to offer and to be offered at once, his wordes be these. *Per hoc et sacerdos est ipse, offerens ipse, et oblatio cuius rei sacramentum quotidianum voluit esse ecclesie sacrificiū quę cum ipsius capitis corpus sit sed ipsam per ipsum discit offerre.* That is: In suche sorte was Chryst a priest, that he both offered the sacryfice, and was the sacryfice, of the which his Doynge, he wylleth the sacryfice that is dayly vsed in the Church, to be a Sacrament, the which Church beinge his body, and he the heade of the Church, the Church hath nowe learned to offer her selfe by hym, by the which he meaneth, that as Chryst in his passion dyd both offer, and was offered, so doth the deuoute people at the masse in a certeyne respecte both offer the body of Chryste vnto God, and when they offer it, they do offer vpon the selues. For lyke as the headde and the body maketh but one thyng, so the body of our sauour Chryste, wherewith the Church is dayly fedde, being heade of the Church, and the Church that eateth the same body beinge so made one with Chryst, that it is his body, so when the Church doth offer his body in the sacramēt, the Church doth offer her selfe, for she offereth her heade. For (most Christian hearers) ye shall vnderstande that as the thyng that is eaten, and the thyng that eateth, are by eatynge made one, so by eatynge Chrystes blessed body we be made (as sayth Cyrill) really and corporally one with him, not that we digest him, but that he digesteth vs

Still. in:
pet. 2. 17
1. 16.

of the masse.

vs; and thereupon are we called members of Chryste;
and he indeede is our heade; & by the same reason, when
we offer by hym, we offer our selues, this thyng good
Chrystian people is harde to be vnderstanded, and spe-
cially where sayth wanteth, and the vertue of the blef-
sed sacrament is unknowen. But to retorne vnto our
purpose, this may be added to the diuersities of the sa-
crifyces of the olde and newe testament, that the olde
were ordeyned by men that were mynysters, this by
Chryste, eyther in hym selfe, oz in his members to be
done. Furthermoze concernynge the newe testament,
ye knowe it to be the agreement made betwixt Godde
and vs, and therefore is the doctrine therof called Euan-
gelium, as one shulde say good tydynges. For it was a
ioyfull thyng to heare that man is reconcyled to Gods
fauour ageyne. Also concernynge the ministers of this
testament, there is no dout but that the Apostles, the
Disciples, and such as be chosen in the Church for that
purpose, be ministers of this testamente. Wherby now
all the controuersie that is amongst vs at this present,
is whether they be to be called priestes oz not, and that
is also for bycause that certeyne euill disposed persons,
sayth that we haue no sacrifice: Nowe be it, as I said
these go so together, priesthood, sacrifice, and testamēt,
that if ye take away the sacrifice, ye muste also denye
the priesthod, and so consequently the testamente also.
Wherfore to teache that there is a priesthod, we muste
fyrst proue that we haue a sacrifice, the whiche is easy
to be done if ye wyl but call vnto your remembrance
that the sacrifice is nothyng els but a dede oz a worke
which

Locus in-
spectione
dignissi-
mus,

Eccc ap-
nuncio
vobis
gaudium
magnū. ꝑc
Luce, 2.

1110102
1110103
1110104
1110105

Of the Sacryfyce

which expresseth the couenaunt that god hath made vnto
to man, and that we that be the doers, epyther in acte or
in consent, be such as acknowledged the testament or
couenaunt to be made vnto vs. Nowe then marke I
pray you but what the couenant of god is to vs, wher-
in it is accomplished and fulfilled, and what deede or
worke doth most perfectly represente or shewe it to the
congregation of the faythfull. For the testament, was
it not that we shulde heare Chyſte his sonne, and that
then he wolde be pleased and at one ageyne with vs.
For the tyme when this agremente was fully accom-
plished and made, who doubteth but that it was then,
when our sayour suffered his most bitter passion for
vs vpon the crosse: for as saynt Paule sayth, the blood
of Chyſtes crosse made a generall peact betwixt God
and al his creatures that be epyther in heuen or in earth.
Also for to represent this agreement, both howe it was
made, and when it was made, what I praye you can
better represent or shewe it, then the consecration of the
blesſed sacrament in the remembrance of his most pre-
cious death and passion: When the priest appoynted to
consecrate those blesſed mysteries, callinge vnto hym
the assistance of the holy ghoſte (as saynte Denyce
sayth) and resytinge the same wordes that Chyſt our
sayour spake and mylled to be continually spoken in
the celebration of these moste blesſed mysteries. And
when by the vertue of the same wordes, and the holy
ghoſte workinge by them, the breade is turned into
Chyſtes most sacred body, and the wyne into his most
precious blood, is not then the couenaunte of God, the
Death

Collo. 1.

Monist:
as cherar:
chia eccle:
istica,

death of Christ, & the manner of his death expressed unto
you: whiche thinge to beate in your hearts, the
priest to consecrate this blessed sacrament, and the word
byng to his office, first consecrateth the host, and after
thewith you the body & blood of our sauour covered
with the formes of breade & wyne, (because the miste-
ries ought not to be seene but of you that be faithful) whiche
I saye you do now as it were with your eyes se hem
there, of whiche it was shewe, here him & I am pleased, and
whiche ye se the same body that was slayne, covered there
vnder the fourme of breade, & the blood that was shed
to be there vnder the fourme of wyne, do not you then
protest that ye be the people to whiche these ceremonies
were made, & that Christ dyed for your redemption, and
that his death was not by hanging, drowning, or stau-
geling, wher the blood is conserued within the body
beinge deade, but that his death was by shedding, or
dewdyinge of his blessed fleshe and blood in sunder.
Thus haue ye by the celebration of this blessed sacra-
ment these thre thynges euen as it were set before your
eyes to be considered, first that Christ dyed for you, the
cause why he dyed for you, and the manner howe he dy-
ed for you, & thinke you not this worke then (good peo-
ple) to be most worthy to be called a sacrifice that repre-
senth so playnly to vs these necessary poyntes of our sal-
uation? Or do ye thinke that any worke of man may be
compared with this, not onely for that it was institute &
ordained of god, but for that god who made the testa-
ment, & we to whiche the testament is made, do here at the
celebratio of these blessed misteries mete together, he to
performe

Collected
editions of
1501 & 1511
in the
same be-
des em-
ranges
Christians
ad po. 50,
60.

10. August
1501
1511

Of the sacrifice

Chrysost.
de enchir.
to. 3. ho.
mule ad
monitoria

August. de
tempore
ho. 251.

performe and make good his promise, and we to aske
the benefite of the same, the blessed body of our saviour
beinge as it were a pledge or token betwixt God and
us, that is, that he made the promise, and that we do
nowe rightfully craue it. Accordynge wherunto saith
Chrysostome, good worde the table is prepared with
the mysteries, and the lambe of God is offered for the,
and the priest prayeth for thee; and the spiritual
blood is there stowynge vpon the holy table, and the
Seraphins stande rounde about shadowynge his face
with theyr wynges, and al the incorporeal powers pray
eth then with the priest for thee, and as foloweth a lytle
after, art not thou then sayth he ashamed? art thou not
afraide? yea art not thou betwixt confounded, that ha-
uynge this opportunitie wylt not labour to gette Gods
mercy and fauour? Also in lyke maner doth saynt Au-
gustine charge his dioceners with commynge to ser-
uice, and especially vpon the sondays vnto masse, and
therahe sayth, that men ought of dute to come vnto
the Church vpon the sondays and other holy dayes to
all the seruice, and yf any man be lettred by necessarpe
busynesse, that he can not come to the Church, yet he
ought to pray at home, but he sayth that without any ex-
cuse he ought vpon the holy day deuoutly to here masse,
and blameth certeyne very sharply that do not so. For
he sayth, Adhuc quod detestabilius est, quidam ad eccle-
siam venientes, non intrant, non intendunt precibus,
non expectant cum silencio sanctarum missarum celes-
brationem. That is, yea this is much more detestable,
certeyne when they come vnto the Church, eyther they
wyl

Wyll not go in; or they wyll not gyue the in helms. But
 prayer, or they wyll not with silence abyde buttill the
 masses be celebrated and ended. Thus may ye se good
 people, what these holie fathers dyd iudge vpon the
 masse, the which our newe brethren hath taught you to
 reuple and dispyse. But then ye wyll aske me what scrip-
 tures teacheth the masse to be a sacryfice. And verely
 amongst many more then the tyme wyll suffer me to re-
 lyte, these do teache it. First the sacryfice of the Paschal
 lambe the which our sauour did change at his supper,
 and placed in stede thereof this sacryfice of his blessed
 body and blood, and that the Paschal lambe was a sa-
 crifice the scripture is playne. For saythe not the scrip-
 ture playnely, that all the Israelites shulde offer vnto the
 Paschal lambe at the euen tyme: and saythe not saynte
 Paule that Christ was offered vnto a passouer. The
 which wordes declareth that the Paschal lambe was a
 sacryfice. Wherfore as the newe testament commynge
 in place of the olde, is by right called a testament, so this
 commynge in stede of the sacryfice, is iustly named a
 sacryfice. For as they passouer put them in remem-
 brance howe they were deliuered forth of Egypte, so
 doth this put vs to remember our deliuerance out of
 hell: wherfore it is most playnely to be sene, that this
 is the sacryfice of the Church. For this is a good rea-
 son that it shulde be a sacryfice, because it cometh in
 place of a sacryfice. Secondely the scripture that saith
 Melchisedech to haue byn a fygure in his priesthod,
 of our sauour Christes priesthod, teacheth this to be a
 sacryfice. For onely in the institution of these blessed
 mysterie

Gen. 22.
 1. 1. 1.

Exod. 11.
 1. 1. 1.

Gen. 14.
 Psal. 110.
 Heb. 7.

Of the sacryfyce

Mal. 1.

Luke 22.

1. Cor. 11.

1. Cor. 10.

mysterie byd Chryst fulfill the thyng that was figured by Melchisedech, that is, as Melchisedech offered by materiall breade, so byd Chryst offer this heavenly breade that is his owne blessed body vnder the fourme of breade. Thyrde the prophety of Malachy teacheth it, where he sayth that the gentyles shall offer vnto god a newe and a most cleane sacryfyce: But why shulde not this be called a sacryfyce beinge the sacryfyce of the newe testament, and what thyng in cleanness can be compared with the precious body and blood of our sayppour Chryst: fourthly the wordes of our sayppour Chryst, sayinge do this in my remembrance, teacheth that it is a sacryfyce, for as those workes and thynges were called sacryfyces, that byd sygnifye his death to come, so by the same reason shulde this be a sacryfyce, that declareth it to be past. fyfth saynte Paule when he to dyspue away Chrysten men frome the sacryfyces done vnto the Idols, nameth the cup of our lord, what other dothe he, but saye that this is the sacryfyce that Chrysten men onely haue: And so comparynge our sacryfyce and theyrs together, sayth, that they coulde not drynke of the cuppe of our Lorde, and of the cuppe of deuyls. But then ye wyl say, howe can this be a sacryfyce, seinge that it is commonly called a sacramente. Merely (good people) it is called a sacrament or a prynciple, for that it appeareth to the Infydels to be one thyng, and is knowen of vs to be another. as to them it apereth to be nothyng but breade, but we knowe that it is Chrystes body in the fourme of breade, and of this secrete or pryue beinge heare, it is called a sacrament.

At

It is also called a sacrifice for that the priests doth consecrate them to represente the death and passion of our sayour Christe, so that there be two blessing (good people) of these mysteries, the one to be eaten, wherof Christ speaketh sayinge. Take, eat, this is my body, the other is to put vs in mynde of his death, wherof he sayth, Do this in remembrance of me. In the fyrste use it is a sacramente, in the seconde a sacrifice. But then ye wyl saye agayne that the celebration of these mysteries commonly called the sacrifice, is but one parte of the masse, truly it is, that the sacrifice whiche Christe lefte to be offered in his Church, is in dede but that part whiche we commonly call the sacrifice, and as for the other partes, they be eyther prayers or ceremonies wherewith the sacrifice is betwysed and commended, even as a mans body is betwysed with comely apparell. But yet as the clothes be one, that maketh the body comely, & the body that is made comely with them, is another, and the body is better then the apparell, so be the ceremonies and the sacrifice dyuers in the masse, though we call them bothe by one name. And as the kynges person is but one, whether he be in his dublet and hose, or in his cote, or in his gowne, or in his robes, so is the celebration of these blessed mysteries the offeringe of a sacrifice, with what kynde of ceremonies so euer they be mynystred, so that there be nothyng lefte out that Christe dyd ordeyne. And thus do we rede that saynte Peter sayde masse at Antioche,

AND

[illegible]

platina
de brio
ponci

Of the sacryfice

**Die et
am diner:
sit as missa
et uideli:
cet chyl.
Basil et
ceterorum
non in sa-
crificio
sed sacrifici
et certimo:
nis.**

and bled no mo cerymonyes nor prayers at his masse, but the Vater noster. **Ma**y no man may change or leaue forthe the cerymonyes, bycause that obedyence is to be shewed, and an vnyformitie is to be obserued, and slaunder is to be auoyded. Thus then haue I shewed you what a sacryfice is, and howe it is alwayes ioynd with the testamente, and priesthod, what dyuersities there be of testaments, and sacryfices, and howe the masse is a sacryfice representynge the death of our sauour, and the body and blood of our sauour beinge presented vnto God by vs, is called an oblacyon, bycause the priest whom we cause there to consecrate or say masse, setteth them as pledges betwixte God and vs, to wytnesse that he by them is made oure God, and we by them are made his people, the whiche sacryfice yf we do faithfully beleue and duely mynistre, shall evermore preserue, contynue, and increase the lone and amytie that is made by Christ our sauour, betwixt almyghty God and vs, to whom be honoure and prayle, nowe and euer,

Amen.

C Of sayth and knowledge of God.

VAni sunt omnes homines in quibus non subest scientia dei (that is) All the men be but vayne that wante the knowlege of god, these wordes of the wise man (good people) howe trewe they be, it shal be easely sene. yf we do consider the great & depe wyttes of the Philosophers, to what vantage they were brought, for that they wanted the trewe knowlege of god. This I say their confusion doth wel apere to those that readeth theyr woordes, & serch with what vaine questiōs & disputaciōs theyr braines & headdes were occupied: yea it shal appere playnely to al those that do but rede the fyrst chapter of saint Paul to the Romāns.

Roma. 1. Grete kynges & noble men for want of this knowlege, haue sodeinly come vnto confusion and shame, the which thing is to be sene not onely in thē of whom we rede in the scriptures, & other bookes of histories, but the experieñce also that we haue of certeine vngodly persōs in this our time doth most plainely set it before our eyes. Do ye not se that not only Goliath: but that al vngodly persōs howe stronge so euer they be, be mooste sone confounded by his or theyr strengthes. Where or whē haue ye sene but that the stoutest, the strongest, or as they be called masters of fere, haue bin moze shamefully confounded then the weaker or febler men, yea howe seldome do ye se that such lacke woundes or maimes: & howe fewe of thē dieth peaceably in theyr beds, who knoweth not that the rich man is al his lyfe troubled in the getting, keping, & bestowynge of his rychesse. & yet is not onely robbed of thē, but oft tymes slayne for his rychesse: To be brieft, al states of men are knowē to be vaine beynge boyde of this knowlege. For as the earth and the woylde shuld be altogether out of frame, yf they were not diligently dight & ordered by the bodely labour of mā, & as mā's body could do nothing but lye still as a blocke, corrupt

and

knowvledge of God.

strynke, yf it be destitute or forlaken of the soule: so
soule of man beinge deuoyded from God, and igno-
rante or not knowynge God, can do nothyng but hurte
himselke, and bynne both the body wherunto she is at-
tache or ioynd, and all the thynges that the body med-
deth with, out of order, wherof cometh all the confu-
sion and miserie that is in this worlde. Wherfore good
people, yf ye wolde be rydde out of this vanitie, yf ye
wolde lyue welthely, yf ye wolde lyue as men agreable
to the nature of man: then can there be nothyng so ple-
asant to you, as the knowledg of God, so muche desy-
red of you as the knowledg of god. This
knowledg is worth all the rychesse, dignities, or wysedomes in the
worlde, no ryches, no principallitie, no cunnyng or ler-
ninge can be compared to this. For what other science
teacheth such thynges as this dothe, that is
to say, which teacheth what god is, what the Angels be,
what the soule of man is, yea that teacheth heauen and
heapes therof, hell and the paynes therof, the worlde
and the ryght orderynge or vse thereof. And what sco-
lers are moze happy the they that do lerne these thynges
than what other science can make the scolers & learners
of most rychely and everlastynge to lyue in hea-
uen but this: yf men were perfectly instructe and tra-
ined in this, then shulde men stande lesse in deede of al other
thynges, and yet shulde thynges muche better flozyshe
and prosper with vs then they do. For howe lytle wold
the vse of subtyll and craftye artes auayle, yf all men
though this knowledg were adicte, bent, and gyuen
unto simplicitie: Howe lytle nede shulde men haue of
physycke

Of fayth and

phisicke yf death did rather please the then life, sickenes
and health, lyke pleasant and greuous. The regards
of laboure shulde be small yf men were perswaded rather
to suffer, the to do wronge. To be thort, yf this facultie
and science were truly planted in mens hartes, all mis-
eries shulde cease, and all plenty of happynes shulde be
increased. But alas in this our miserable time, thzough
our prating & disputing of this knowlege: what heapes
of errors & heresies are sponge in oz about this facul-
tie oz knowledge: this our knowledge, which is fayth,
is utterly decayde amongst vs, for as saint Paule sayth,
Qui vult accedere ad deū, primo oportet credere deū esse
that is, that he which wyll come to God, muste come by
fayth. And saint Augustine sayth Non currendo, sed cre-
dēdo peruenimus ad deū. that is, we must come vnto god
not by running but by beliefe, this fayth oz knowledge
good people, being so necessary, & yet amongst vs so pi-
teously decayed, I shall exhort you as ye do tender the
health both of your bodyes & soules, that you prepare
your selues most earnestly to lerne it, for without it both
you & al that you haue are but vaine: And as this is of
al sciēces the chiefest, so it requyreth scolers that shalbe
moste laborious and diligent, to the intent the that this
heuenly knowlege may be the better opened vnto you,
I wyll shewe you fyrst what fayth is, then howe faythe
must be vled, and then howe it muste be defended, that
we do not erre oz be deceaued therein. Fyrst then con-
cernynge the definition of fayth: ye shall vnderstande
that saynt Paule defineth it to be an argumente of the
thynges that we hope for, and the substance of those
thynges

Hebze. 11.

Augustin
super,

knowvledge of God.

thynges that do not apeare: that is to say, fayth is the cause why we trustinge in the promys of God, are content to beare all aduersitie, to do all dueties, hoppyng thereby to be rewarded of God. And also fayth is the stay or assurednesse which we haue of, and concerninge the thynges that can not be comprehended by our senses. As for example, the knowledg which we haue of God, his Angels, and of heauen: Also of the deuyl, hell, and the paynes that be there, lykewyse of oure sowles, and theyr immortalnes, & to vse fewe wordes, eyther of the beginnyng, the reuole, gouernance, or endyng of the world. Fayth, I say is the very ground and foundation whereuppon all mans knowledg is buylded, in the contemplacion of all these so greate and weyghty matters, so that no man beyng of hym selfe able to knowe these thynges, must lerne them of some other that doth not vnperfectely knowe these thynges, & that is iust, honest, & trewe that man may safely & without daunger beleue and credyte, the partie teachyng these thynges to hym, the which matter (that is) the reporte of thynges vnknewen, that it maye be the better perceaued, I shall desyre you to marke three thynges, which be these. Firste who is the reporter, what be the thynges that are reported, and what they muste be to whom this report is made. For the first, it is most certeyne that God is only the reporter, or some such as are purposely sent of hym, to make the report accordyng as we rede god to haue reported to Adam & Eue in Paradise, the great miserie that they shuld be in, if they shuld eate of the apple. And after theyr faule, he reported

Deut. 1.

Gen. 3.
Ibid.

both

Of sayth and

both theye redemption and the deuyls confusson, which
 was after wrought by our sayoure, Chryste. Also he
 Gene. 4. reported to Cain that Abels blood cryed vnto God for
 Gene. 5. vengeance. Vnto Noe he reported that Gods iustyce
 was prouoked to punyche the world for sinne, and that
 he yet and his houtholde shulde be saued in an Arke, to
 Gene. 18. Abraham he made report why the cities were to be de-
 Gene. 22. stroyed, and howe that all people shulde be blessed in
 Math. 4. his seede, and because I wolde not be longe, dyd not
 Math. 3. our sayour beinge God preache the gospel: & dyd not
 Math. 10. the father report that Chyist was his derely beloued so,
 2. Cor. 5. did not our sayour say, that it shuld not be his Apostles
 that shuld speke, but the spirite of our father that shuld
 speke in the, doth not saynt Paule say Legatione dei fun-
 gimur apud vos, that is, we be gods ambassadours, but
 to you do not all the prophetes saye Hec dicet dominus,
 thus sayth our Lord, of the which al & many mo textes
 that myght be gathered, it doth most evidently appeare
 that god is the reporter, or such as be sent from hym, of
 all those thynges that Chrysten men ought to beleue:
 and here is to be noted good people, fyrst the mercifull
 goodnes of god, who doth so bountifull to teache such
 fory and wretched creatures. Secondely, howe happy
 be we that haue such a master. Thyrdly, howe safe and
 holsome are those lesson which we lerne of him, the whi-
 che thynges yf we dyd pythely consyder: O howe they
 wolde make oure stony hartes to melte: O howe
 myndefull shulde we be aboute these lessons: O howe
 lyttle wolde we regarde then all the other thynges that
 be, or myght be taught vnto vs, eyther by the woordes,
 the

Knowvledge of God, ○

the flesh, or the deuyl, touchynge the thynges which he teacheth, they be styll manifeste, and are alwayes in a redinesse to be sene, and lerne d in his worde: and therfore doth his worde remayne, bycause that the thynges that he reporteth myght be alwayes in a redinesse, wher men shulde or wolde learne and knowe thym: of the which wordes and thynges some were spoken and reported before the tyme of our redemption, and some about the time of our redemption. Before the tyme was the creacion of man, the fall of man, promyses of man, reparynge, and ordinaunces to prepare and leade man towardes his redemption, the which all had byn mooste incredible yf any other shulde haue reported them but God. Howe be it, nowe when we se the thynges so to haue comen to passe as it was reported that they shuld, nowe is it euidente howe trewe he is that made therepore, touchynge the thynges that were taught at the tyme or about the tyme of our redemption, they were so ioyfull that the reportynge of them was called the gospel, as one shulde say, glad tydynge. As the Angel sayde, lo I shewe to you great ioy that you haue a sauyour bozne: for wot you well good people, that this was a ioyfull tydynge to all the faythfull that knewe howe they had byn longe deuyled from God, and hadde byn thral and captue to the deuyl, to heare that nowe they shulde be deliuered from the clawes of the foule fiende, and brought in the fauour of theyr fyrst & trewe master owner and maker. Ageyne this I saye my dere brethren (considered) I meane the thraldome that they were in, & the ioyful libertie that they shulde be restored

John. 5.

Luke. 2.

Luke. 10.

D. i.

vnto

Of fayth and

Luke. 2.
John. 8.

unto, made the faythfull hartes to reioyce, concerning the thynges that be reported in the gospell, some prepareth vs towardes god, as penance, other be of suche sorte, that by them God taketh vs to hym, and giveth his grace to vs, the which thynges bycause they be speciall tokens of his fauour towardes vs, and our obedientie to hym, therefore they be called sacramentes, as one shulde say priuie tokens of his fatherly loue towardes vs, for there be no louers, but they wyll haue some thynges so priuie to themselves, that other shall not knowe them, and these in Greeke be called mysteries, in Latin sometyme Arcana, and sometyme Sacramenta, in Englyshe, secretes or priuities. Thus we be in the water of baptisme, but washed in our body, to the syght of the vnfaythfull, but in that knowledg & syght that we haue, we knowe that we be so washed in oure soule that we be made newe creatures. Also in confirmation we be but vncted with the holy oyle, and to the syght of the faythlesse be but vncted: for the faythlesse do terme it smurrenge, in the reproche of the blessed sacrament, but we knowe that then we receaue the grace of the holy ghost, which soupleth our soules to resist the deuyl, and to obey gods commaundementes, as oyle causeth our bodies to be soupple and nimble, both to auoyde the thynges that be euyl, and to do thynges that be good. In the moste blessed sacramente of the aulter the faythlesse thynketh that we do eate breade: but we knowe that it is the pzeious body of our sauour which was gyuen for vs, and the same is to be considered in the residue of the sacramentes. There be other thinges that

Knowvledge of God.

that be reported to vs when we thus (as I haue sayde)
are receaued and admytted vnto God, of the whiche,
some do belonge to our duties to be done, and some be
promyses or thynges promysed to vs for doinge of our
duties, as the resurrection of our bodyes, and increase
of our ioyes in heauen. These thynges (good people)
when I do consyder, I am constrainned to crye out,
and alas that euer our hartes shulde be so bewitched to
regarde golde and syluer, yea meate, drynke, and ap-
parell so much, and these so lyttle: alas what compara-
cion is there betwixt those, and these: but ageyne now
to the scholers, who seith not howe obedient they shulde
be to suche a master: O howe ought we to obey hym
with all the power of our soules, with all the senses
and partes of our bodyes, with all oure goodes and
worldey substance. Thus our father Abzam dyd o-
bey when he left his countrey, his acquaintance, and
rychesse, and sought them agayne there where god had
apoynted. Also thus dyd he subdue his reason and sen-
ses (which sayde that he and his wyfe beinge old, shulde
haue no chylde) vnto God reportynge that he shulde
haue one. Also the Centurion whose sayth was so com-
mended of our saupoure, that the lyke was not to be
founde in all Israell. Howe I say dyd he subdue bothe
his sence and reason, to the wyll and pleasure of God,
when sence and reason sayde that Chryste muste of ne-
cessitie come into his house, or els his chylde coulde not
be healed, and yet he answered that it was sufficiente
for Chryste to speake the worde, and in his absence to
heale the chylde. In lyke maner dyd saynt Peter sub-
due his

Gen. 12

Math. 8.
Math. 16.

D. u.

Of sayth and sences

Due his reason and sences to the reporte of God the father, sayinge by our sauoure, this is my welbeloued sonne. &c. Or els if he shulde haue byn taught by fleshe and blood as the Jewes were, he shulde haue knowen Chryst onely to haue be the sonne of our Lady and Joseph, as the Jewes dyd. Furthermore at the tyme whē Chryst sayde vnto his disciples, and to the Jewes, that his blessed fleshe was to be eaten, then dyd the Jewes prefer reason before the report of our sauoure, and asked of theyr reason and sences, howe that myght be trewe: and bycause reason and sences teache no truthe therof, therfore dyd they depart and go theyr way, but the blessed Apostles who gaue more to Chryste then to theyr sences, and subdued theyr reason and sences vnto the sayinge of our sauour, and dyd say, Verba vi-
ta eterna habes, that is to say, thou hast the wordes of euerlastyng lyfe, as one shulde say, though we by our sences and reason, do not knowe howe thy fleshe muste be eaten (for then the institution of the blessed sacramēt was to them unknowne) yet be we mooste sure that thy wordes can not be but trewe. Also saynte Paule sayth,
Rom. 10. Corde creditur ad iustitiam ore autē confessio sit ad salutem. And therfore we may not examine what reason and sences sayth in those matters that be taught to vs of God, but we must with an obedient hart beleue thē, and howe folyshe so euer they aper to oure reason and sences, yet we must not be ashamed openly to confesse them. Here we maye consyder nowe howe harde a thyng it is to be a true student or scholer of sayth. For lyke as our youth is loth to leaue their sensual pleasure
and

Joh. 6.

Rom. 10.

1. Cor. 1.

Knowvledge of God. 10

and to obeye the instructions of theyr elders, that they
myght learne cunnyng and knowledg: so harde is it
for vs that be fleshely, to forsake our reason and senses,
and to embrace with al humilitie and obedience, the say- 1. Cor. 2.
inge and lesson of almyghty God. Agayne here is to be
sene what reuerence they that be faithful do gyue vnto
god, that so offer themselves vnto god, that they wyl
suffer them selues not to be taught any further by theyr
reason, or any other creature, then they se them to agre
with god, and of him they do and wyl learne, though he
he teache thynges, the whiche apere to the iudgemente
of all other to be most vntreue. We also may se here howe
al faithlesse people, & especially heretikes do blaspheme
god, which geue more credyt to theyr reason, senses,
and other experience, then they do vnto god: I meane
that he speakynge of the blessed sacrament, sayth it to be
his bodye, and reason, sence, and experience, that it is
brende. These I say that rather folowe the iudgement
of these creatures, then the report of god, do make that
they be more honest, iust, and true, then god, the which
howe blasphemous it is, iudge you. Nowe the to come
vnto the seconde parte of our purpose (that is to teache
the ble of our saythe) that is verie well declared in the
fyrst article of our Crede, where we say that we beleue
in god the father, and so forth: the whiche is as saynte
Augustine sayth, that we sayth so to cleaue vnto god,
that we knowe hym to be so necessarye a helper, that
without hym we can do nothinge that good is. For as John. 15.
the braunche is dead and frutelesse, except it remayne
in the vine: so be we voyde of al fruteful vertues except

D.iii.

his

Of fayth and belyve

his grace do worke in vs. In so muche that as saynte
1. Cor. 12. Paule sayth, no man can say Iesus to be our Lord, but
by the holy ghost, this is our weakenesse, and the onely
helpe of god is in dede a remedy to the same, the which
was so well knowne to the prophet Dauid, that he let-
psal. 72. ted not to say vnto God, thou (sayth he) hast holden me
by the ryght hande, and in thy good wyl hast thou led
me. Accordyng to the same sayth saynt Paule, that he
2. Cor. 3. coulde not thynke one good thought of him selfe: but at
his sufficiencie was of God. Saynt Peter in lyke ma-
ner consideringe howe needefull it was thus thorow
1. Petri. 2. sayth to be ioyned vnto god, byddeth that we shulde be
as chyliden that were newe borne, desyring that is re-
asonable, and that is voyde of craft and decepte, in the
which exhortacion of saint Peter (most dere brethren)
callunge vs by the name of chyliden that be lately
borne, is most plainely declared and set before our eyes
what it is to beleue in god, which is sayth he, to behaue
our selfe towarde god, as suckynge babyes do behaue
them selues towarde theyr parentes, in the which it is
not onely to be sene, that as the parentes be necessarye
for the chyliden, whyles they be yet infantes: so is god
to vs, but it expresse the three especiall properties that
shuld be in vs, as be in the infantes, which be these. First
so to beleue his parentes, that the infante knoweth no-
thyng, neyther can he call any thyng by any other
name then his parentes do teache him, in so much that
yf the parentes wolde teache their infantes that a shepe
were to be called an oxe, and a horse a shepe & so forth,
chaunge the name of the thynges, and not suffer the
chylde

Knowvledge of God.

childe to here them called by any other names, the childe
 I saye wolde call all the thynges by the same names
 that he hereth his parentes call them by: The lyke simp-
 licitie (good Chyrsiten people) was in all good men,
 and shulde be in vs that be saythfull. For this we se to
 haue byn in saint Paule, in so much that he knewe no-
 thyng, after or accordynge to the fleshe, whiche was
 as much as yf he had sayde that he hadde changed his
 knowledg, from the teachynge of his senses, vnto the
 teachynge of our heavenly father almighty God, where
 vnto he moueth vs, in that he biddeth vs to be renewed
 in the sence of our vnderstandynge. This simplicitie
 (Deare brethrene) if it were in vs, wolde we reason and
 dispute of gods mysteries as we do: if we had our sen-
 ces taught of, or by god, wolde we be so proude and pre-
 sumptuous, so subtyll and so crafty: No no, wot you
 well we wolde not: We say we beleue in god, but haue
 we this fyrst poynt whiche is chyldyshe simplicitie, and
 much lesse then haue we the residue. The seconde is,
 that as chyldren vseth in theyr infancy neyther to bye or
 sell, to dygge or delue for theyr lpyunge, but to aske or
 craue for the thyng that they lacke or want of theyr pa-
 rentes, & at theyr handes do receaue the same thynges:
 so shulde we do that be Chyrsiten men. For we shulde
 say with the prophet Dauid, Tu es qui extraxisti me
 de vêtre matris mee, spes mea ab vberibus matris mee,
 in te perfectus sum ex vtero, that is. Thou art he that
 taketh me forth of the wombe, and euen from my mo-
 ther pappes hath my truste bin in thee, and frome the
 wombe was I cast vnto thee, and for the lyke purpose
 that

2. Cor. 5

Eph. 4

Psalm

Of fayth and

John. 16. (that is, that we shulde craue vpon hym as chyldren do
 at or of theyr parentes) he sayth, verely I say vnto you,
 what so euer thyng ye shall aske of my father in my
 name, he wyl gyue it to you, also aske and ye shall re-
Mark. 7. cease, seke and ye shall fynde. &c. Further to encourage
 vs the rather to aske as chyldren, of oure heauenly fa-
 ther, he sheweth howe redy he is to heare, and to giue
 the thynges to vs that we aske, sayinge, whiche of you
 beinge demaunded of his childe to gyue breade to his
 chylde, wyl giue a stone: & so accordyng that our heuen-
 ly father wyl much soner then any carnall father, gyue
 the thynges to vs that be necessarye for vs. Here then
 may we lerne good brethren, fyrst our dignitie, whiche
 is, that we wretches be admytted by prayer not only to
 speke with god, but also that he wyl graunte our lutes
 and requestes. ¶ Howe blessed an estate is this: ¶
 the comfort that is thus in prayer to be sought & found.
 A pooze begger that can not be suffered to speke with a
 temporal prince, shalbe so easely admytted to speke with
 hym that is the prince of all princes: and by promyses
 after a certeyne maner hyzed so to do. Is not our colde-
 nes in prayer worthy to be condempned: and we that
 wyl not craue are we not worthy to fast. Secondely,
 here is to be sene howe carelesse and quyet we might be
 seinge that we maye haue all thynges for the askyng.
 Howe happely myght we be folowynge the counsell of
Isai. 54. the prophet Dauid, to cast all our care vpon God, that
 he may nozise vs, then what shulde nede our solitudine
 and carefulnesse: what shulde then nede our craft and
 dissimulation, and such lyke. The thyrde is, howe hol-
 some

Knowlledge of God.

Some myght these thynges be trowe you that are gyuen
to vs of this wyse and lonyng father: And contrary-
wyse holwe dangerous and peryllous be the thynges
that be geuen to vs by the deuyl of couetousnes, by the
deuyl of flattery, or of ambition or suche lyke: frome
there (dearly beloued) cometh our robbys, our mur-
ders, our treasons and such lyke, that our ryches, and
our promotions are not gyuen to vs of our father, but
of the fiende, and therefore as the fiende dyd kyll the
soule of him to whom he gaue them: so is it his pastime
and pleasure to kyll and murther other mo by takinge
the same away ageyne. Let vs then aske of our father,
and refuse to take ought at the deuyl. The thyrd thyng
that is in chyldren, and that muste be in vs that beleue
in God, is lonyng obedience, that is, as good chyldren
to obey theyr parentes rather for loue, then for feare:
so shulde we obey god. Whereunto our sayour semeth
to moue vs, when he sayth, yf ye loue me kepe my com-
maundementes. Se here the lonyngenes of our hea-
uenly father, who moueth not for feare of punyshment,
but for naturall loue and pitie due vnto suche a father,
moueth vs to our dutie, and yet thoughte he do chiefly
moue vs to obserue and kepe his commaundementes
thorow loue: yet bicause he seeth vs to be slacke to con-
sider it, he addeth also some tokes of loue. Also of feare,
sayinge yf I be your father, where is my honoure and
reuerence: yf I be your master, where is my feare: thus
he exhorteth the wyllynge and obediente for loue,
and the stubberne for feare of punyshment. But woo
vnto vs at this tyme, tohome nother loue nor yet feare
can

John. 14.

Mal. 1.

E.i.

can

Of fayth and worsh

can cause to be obedient. What soze plagues hath God cast vpon this realme: and howe hath he taken awaye sometyme our corne, our grasse: and yet wyl we rather that oure shepe and beaste shulde dye for hunger, then we wyl diminishe the pyyles of them. Sometyme he destroyeth our tozne and castell bothe: and yet rather then we wyl relent and obey hym, we wyl make that one stryke of corne shalbe better then ten, and one shepe or beaste shalbe worth fyftene. Is this my bethene to beleue: is this to beleue in god: is this the token of one that wyl be reformed by god: or is it not rather the token of one that wolde fyght with god: but consyder, I consyder you that do fyght ageynste hym, that you can not (I say) preuaile ageynst hym. Remember the dyed ful day of iudgement, when ye rebellious chylde must apere before hym. Here then maye you se that to beleue in god is fyrst: that as simple chyldezen do knowe no person but hym and all thynges by hym. The seconde is, that as the chylde hangeth altogether vpon the prouision of his parentes, and sheweth his nedes to theym: the like must we do to hym in whom we do beleue. The thyrde, as the chylde is ruled by his parentes chiefly of loue, and where that wanteth, for feare of punishment: in lyke maner must they do that beleue in God. The thyrde thyng that is to be obserued in our fayth, is that we take hede and beware that the deuyl our enemye do not deceaue vs, as he dyd oure mother Eue in paradyce, and as he deceaued all the people whome he caused in the tyme of nature, and of the lawe, to commit Idolatry, and as he after in the tyme of grace hath caused

Knowvledge of God. ○

caused no smal number of such as hath borne the name
of Chrysten men, to be heretickes, And therefore by
Deih saynte Paule, the Cozinthians to take heede that
they be not deceaved by the deuyll, whose mischeuous
thoughtes and imaginacions was not vnknewen, ney
ther to the blessed Apostles, nor yet to the Cozinthians.
And Chryst our sayour in sundry places byddeth vs
to beware of hym, and of his malycyous messengers,
And saynte Peter telleth vs befoze, that as there were
false prophetes in the tyme of the lawe: that so there
shulde be teachers of false and damnable sectes in the
tyme of the Gospell. And we knowe by experience that
there hath byn thousandes sence he gaue vs warnynge
to take heede of them, and to eschewe them, the whiche
holosome monicion gyuen vnto vs by our sayour, and
by his blessed Apostles, and we seinge that such as did
not regarde theyr monition, haue mooste damnable fal-
len into heresy and blasphemous vanities. O howe ear-
nestly and effectuously shuld they cause vs to be afrayd
and to beware what spirite it is that we gyue credyte
vnto. Is there any bodey so desperate in his bodely
health, that when he heareth his physition say. Drynke
not of this for it is popson, and that seith befoze his eyes
men that dyd drynke thereof to be popsoned, that wyl
yet without all respectes to be had, other to his physiti-
on that monyssheth hym, or to the man who he seeth
deade with the popson, drunke therof. And alacke I
say, ought not our sowles to be moze dere to vs, then is
the body of a man to any man: but howe then thynke
you that we beinge but as babyes, and Gods suckynge

E.ii.

chyl dren

2. Cor. 2.

2. Pet. 2.

Of fayth and

chylzen, can be able to auoyde suche cruell daunger of
 that mischeuous beaste the deuyl: Merely if ye lyfte to
 knowe it: other wayes is there none, then to keepe vs
 within the house of our father, which is the Catholyke
 Church. For the keeper of this house is so stronge, that
 it is impossible that there shuld come any stronger that
 shalbe able to overcome hym, and to spoyle his house.
 This house is builde vppon the rocke that all the gates
 and power of hell can not preuaile agaynst it. They
 that remayne in this house, are so surer not to be decea-
 ued with any damnable error, that they haue the spirite
 of all truth to theyr scholemaster, this house is fre from
 error and hereticall blyndnes, that saynt Paule calleth
 it the pylle and the stay of truth. The doctrine of this
 schole hath byn so liefe and dere to all the good men that
 hath byn, and yet be, that euery man saythe that he be-
 leueth the Catholyke Churche, and that euery man is
 bounde in the peine of dampnation, to ceteine and kepe
 the Catholyke fayth, &c. Howe be it the deuyl our ene-
 my ceaseth not to perswade men to thynke, that this
 howse of god is onely frequented and occupied of and
 by them that be good. For God (as he wolde them to
 thynke) wyl suffer no vnthyrstes to be in his house, and
 so consequently he wolde make vs to forgette, and to be
 ignoraunt of this our fathers house, bycause we do not
 knowe in what parte of the woorld that such good men
 do dwell. But (good people) saynt Paule teacheth the
 contrary to this: sayinge that it is a greate house, and
 that there be in it vessels both of honour and dishonour.
 And our sauour sayth, that it is lyke to a net that catch-
 eth both

Matth. 12.

Matth. 16.

1. Job. 14.

1. Timo. 3.

2. Tim. 2.

Matth. 13.

Knowvledge of God.

eth both good fythes and bad, the which shalbe suffered to continue together vntyl it shalbe giuen in commaundement to the Angels at the ende of the worlde, to deuyde the euyl from the good: so that this doubt aboue mencioned, is nothyng els but a craft and a slepyght of our gostly enemye the deuyl, bled to the intent and purpose, that we myght (as I sayde) forget to knowe and deserue our fathers house. But that the deuyl lyethe, and that it is knowen: Marke thou good Chrysten man and woman, that Chryst our master sayth it to be buylded as a citie vpon a hyll, that can not be hyd, and he biddeth that for the redress of such matters as be betwixt thy neyghbour & the, that thou shouldest apeale to the church, & there thou must (in payne to be cast cleue out of his fauour) obey and abyde the determinacion of the Church, the which were altogether spoken in vaine yf the Church coulde not be knowen. Wherefore by this that I haue sayde, ye may se most dearely beloued, first the danger that we be in, and howe that to auoyde the same we must kepe vs in the house of our father, which is the Church. Ye se howe craftely the deuyl goeth about with his false and mischenous flattery, to hyde the house from you, that you shulde not knowe it: howe be it, yf the deuyl shulde set vp a thousande houses, as he hath sette bp manye alreedy, to resemble so our fathers house, that we shulde not be able to deserue it from the: yet shal I shewe you howe, and in what maner ye shal be able at all times to deserue our fathers house and his in sunder. If ye shall vnderstande that the house of our father was fyrst built, & that the devils buildinges

Of fayth and

Tertulian
de p'scrip:
ti.

Isal. 77.
Deu. 5.

John. 10.

Ephē. 4.

Augustine
contra fli
damentis
macheozis
L. 5.

be but counterfette and forged to some similitude of our fathers house: wherfore as the thyng muste be before the similitude of the thyng, so must the house of our father be of more antique, and auncient buyldynge, then the deupls house, or houses that be made to some similitude, or shape of our fathers houses, and therefore sayth Tertulian agaynst the heretikes that be the deupls wyghtes to buylde his house. That muste be the trewthy which was fyrst, and that muste be false which is the latter. And thus dyd Dauid saye that he knewe which was the saythfull people of God, and what religion did please god. For he hath harde it with his eares and that his fathers tolde hym. Also in his booke of the lawe, god biddeth vs to aske of our fathers, & that they shall tell vs, and our auncytoures, and that they shall shewe to vs gods true religion. Also our sayour in the gospell callynge vs by the name of shepe, sayth that his shepe doth knowe the voyce of theyr pastor or shepard, and that they flee and run away when they here a stranger, which is as much to saye, that the trewe Chrysten men must kepe and reteyne such doctrine as they haue byn accustomed vnto, and that they muste eschewe the doctrine that is newely and lately spronge. Also saynt Paule byddeth vs that we do not as chyldren that are led away with every blast of doctrine. Moreover then this, saynt Augustine sayth that he wold not beleue the gospell, but that the autoritie of the Church dyd moue hym, and in very dede by good reason. For howe shuld we otherwysse be able to saye that this is saynte Johns gospell, or that saynte Lukes gospell shulde rather be receaued

Knowledge of God,

receaued, then the gospell of Nicodemus or of saynte
 Thomas and other, but that we be so taught by the
 Church. Also seinge that the Church whiche is gods
 house hath continued this. 1556. yeres, and was ne-
 uer caste yet downe: we maye be sure it to be the house
 that is buylt as Chryst sayth vpon the rocke. The serod
 argumente or token to knowe the Church by, is the
 greatnesse and largenesse of the same. For the houses of
 the fiende be lyttle pretty feate houses, buylded but in
 corners of the worlde, as it myght be in Englande, in
 Germanie, and so forth: but our fathers house is so am-
 ple and large, that it reacheth frome the rysynge of the
 sonne to the goynge downe of the same. For as the ho-
 ly prophet Dauid dyd prophesie of it, before the voyces
 of his blessed Apostles, whose diligence he dyd vse in
 buyldinge of his house, went thorow the whole worlde,
 and the same prophet sayth, that the earth, the worlde,
 and all that is in them, belongeth vnto our Lorde and
 master Chryst, whē he sent forth his workmen to buyld
 his house, he dyd not sende them into Englande onely,
 or into Germany only: but bad them go into the whole
 worlde and preache the gospell. And saynt Paule doth
 moſte ſharply rebuke the Corinthians for that they
 suffered the deuyl to begyn his buyldynge with them,
 and therfore he byddeth them conſyder yf the worde of
 god went no farther but to them, and remayned onely
 with them, doyng them to vnderſtande thereby, that
 they ſhulde not ſuffer themſelues to be deuyded frome
 the residue of the worlde, that had receaued and kepte
 the goſpell ſo well as they dyd, and accorɔynge there-
 vnto

pſal. 126
 pſal. 18,

pſal. 22,

Mark. 16

1. Cor. 14,

Of fayth and

August. c8
 tra petil.
 liber. 2.
 Capit. 13.

unto sayth saynt Augustine, as we knowe by Goddes
 worde where Paradyce was planted: so do we knowe
 by the same, where the Church is, that is amongst all
 nations, haupnge her beginnunge at Jerusalem, wher-
 by we be monyshed of the strength of our father, who
 hath subdued the whole worlde to his obedience. For
 he sayth, in euery corner of the worlde some there be that
 be his. Also we may se the weakenes of the deuyl, who
 in buyldynge of his heresies is so weke, that he lyke a
 thiefe starteth bp nowhe in this corner of the worlde, and
 nowhe in that, or as it were a prince with his army of re-
 belles, or apostatas that forsaketh theyr religion, doth
 what he can to withstande the army of Chryst, in some
 parte or portion of Chrystes dominion. But as rebels
 be estones brought to theyr confusion, so hath alwayes
 his armies frome tyme to tyme byn confounded and
 brought to naught. And yet further, as rebellions in
 theyr rebellyon, pretende some tytle of reformation,
 myndinge in dede ruine and destruction: so doth his re-
 bels pretende that they be moued by the gospell, which
 is the lawe of the Church, but as it is in bayne to alegge
 the lawe ageynst rebels: so it is in bayne to alegge the
 scripture and to dyspute with heretyckes, but as the
 power of the realme must be bent ageynste rebelles, so
 must the multitude of the learned men, that haue byn
 and yet be defēders ageinst the assaultes of heretickes.
 The thynde thyng that the house of god is knowen by,
 from the house of the deuyl, is the consente, the agree-
 ment and vnitie of fayth that is in Gods house. For as
 the prophet sayth, In the house of Godde they walked
 with

psal. 43,

Knowvledge of God.

with a consente or agreement : and in another place he sayth, Beholde howe pleasaunte a thyng it is for brethren to dwell together, and in the Actes of the Apostles we rede, that they that were admitted fyrst to this house, were consentynge altogether in the temple. And saynt Paule wyllynge the Ephesians to reterne and kepe the same vnitie of sayth, sayth to the Ephesians, that as there is one Lorde, and one baptisme : so muste they haue one sayth. Also the same saynt Paule biddeth the Romans to beware of such as do some discorde, and contencion amongst them. Also for this vnitie to be the better meynteyned in his house, which is the Church, lyke as God hath placed the members of the body in a most decent and necessary order, and hath appointed one member to be the chiefe, or as it is called the head : so hath God appointed in his Church diuers degrees of ministers, and one heade of them all, who for the tyme of the Apostles was saynt Peter, and afterwarde as it doth well apere by the hystorres from tyme to tyme, were his successours the byshoppes and popes of Rome : But contrariwys in the house of the deuyl there be diuersities of religions, sectes, continuall mutacion, contencion, and to be bryefe : in dede nothyng, but a babilonicall confusion. To be shorte, nowe the Church, as I haue sayde, is knowen by these markes, fyrst by antiquitie, secondely by the largenesse, or vniuersalnesse, and thyrde by consent and vnitie. But here peradventure some wyll saye that yf I shulde measure the Church by vniuersalnes, or largenes, then shall the Turkes religion be the Church, for that is most vni-

Act. 2.

Ephe. 4.

Roma. 16

Roma. 12.
1. Cor. 12.

J. i.

uersall

Of fayth and

uerfall. And yf I say that the Church shalbe deserued by the consente of the Doctours, then it is certeyne that the Doctours do not in all thynges agree. To the fyrste I aunswere, that when I say that the church of Christ may be knowen by the vniuersalnes of her place in the worlde, I do not say so to make thereby any difference betwixte the Turkes religion and Christe, for that were altogether in vayne, seeing that the Turkes do not chalenge any parte or tytle of Christe to them, that men shulde neede to make notes to deserue the Turkes and Christes religion in sunder: but I do saye it that men myght be able to deserue betwixte the heretycall Church, which chalengeth to it the tytle of Christ, and is not of hym. And the Catholyke Church which hath the tytle, and is in dede Christes. And touchyng the disagreement or error of the Doctours. fyrste I saye that theyr disagreement is not such as maketh partes, sectes, fashions, and diuisions from the whole bodye, heade, and members, nor yet for any necessary artycle of oure fayth, all which may be sene to be amongste the heretikes. For where the catholyke powers sometymes dissentynge amongst them selues in matter of no great portion, do charitably without condemnynge eyther of other, or makynge of partes, eche sufferynge the other to haue his or theyr oppynion: the heretikes doo playne the contrary, deuidynge them selues from the heade and members, & drawyng other to theyr partes, eche of them condemnynge other. Secondely I saye that though the Doctours of the Church haue byn decaued, or erred, yet do I say that they were neuer so vniuersally

nersally deceaved: neyther was they? error so vniuersally receaved, but that one or other haue espyed it and corrected it: and finally they haue eche others error so corrected, that looke what so ever is vniuersall and catholyke, that is most suer to be free from error, so that though the doctours may be deceaved euery one of the in his private iudgement, yet that whereupon they all do agree must nedes be most true, for without the especial grace of the holy ghost (who is alwayes there where men be gethered together in Chrystes name) it were impossible that so many men of learnynge, and of such seale towardes the trueth, shulde otherwys agree then of a trueth in deede. Thus then good people haue I taught this sayth that is so necessary, that without it all that we haue is nothyng, what it is, and who is the schole master and teacher of it, what the thynges be that we must learne by it, and who be fitte schollers for it. Also I haue tolde you howe you muste vse it, that is, ye must in such sorte beleue in God the teacher of it, that ye must be as chyldren that knoweth nothyng but him, and that taketh and learneth all thynges to be as he doth teache you, & that doth not proude for your selfe, but aske and craue the thynges that ye waunte of hym, and that ye must obey him as moste lounge chyldren. Chyldry, I haue shewed you howe nedefull it is to beware, & to take hede of the ghostly enemy the deuyl that he deceaue not the simplicitie of your sayth, and howe ye may knowe to auoyde the danger, the which thing that we may all do, god our heavenly father graunt, & giue vs grace, to whō be honour and praisse worlde without ende. Amen.

Of the p[ri]matie and chiefe auctoritie.

Job. 7



Eph. 6.

1. Cor. 9.

Forth col:
pus p[ro]f[er]
clatur in
gehennam.
Agach. 5.

Eccl. 64.

1. Cor. 2.

Luke. 14.

Illicia est vita hominis super terram.
 Whang lyfe (sayth Job) is a warfare vpon the earth. A wonders thyng good people, to se what misery we be in whyles we be here, as it appereth by the testimo-
 nye of this holpe father, for we be not bozne (sayth he) to playe and pastyme, but we be bozne to be warrpers: And ageynste whome do we feght fro we ye: Merely sayth saynt Paule our feght is not ageynste fleshe and blood, but ageynste the foule and myghty fiendes of hell, neyther do we stryue to be deli-
 uered out of temporall bondage, whiche shall haue an ende, but out of the bondage that is endelesse and con-
 tinuall. O howe terrible is that place, where there is no comfort to be founde: O howe greuous are those tor-
 mētes, where not one soynt of our bodies oz soules shal be free: Do ye knowe what p[er]uelt it is to haue but one soze synger: What is it then to haue al the body & soule enwrapped in the endelesse sorowe and wo. If we win the fiede, our top and triumph shalbe such as no harte can thinke, nor tounge (as the prophet saith) can speke:
 Seinge then that we beinge as babes muste feght a-
 geynst such a great gyant as the deuyl is, and for so great a p[re]ce as heauen and hell be. Se I praye you howe manfull we ought to be, and what preparaunce and redinesse is necessary for this fiede, and how much we ought to procure out owne lastie. Do ye not se what preparaunce men vse to make, when they wyl feght
 against

Of the priuate and chiefe auctoritie.

ageynst theyr tempozall enemies: And shall not we do
it much moze in this battell with our ghostly enemies?
Is there not greater danger in this, then in that. And
what is the chiefeſte defence that the ſouldyers haue a-
geynst theyr enemies? Is it not the keepynge of theyr
aray? is not then the battell loſt, when the aray is bro-
ken? And doth not ſaynte Paule call vppon vs to kepe
our aray, when he ſayth, let euery man abyde in that vo-
cation that he is called in, whether he be Jewe or Gen-
tyll: But howe then can we kepe our araye yf we haue
no capytayne? Do ye not ſe that it is neceſſary in an ar-
my that he whiche is the chiefeſteyne do appoynte ſome
lieutenant by whose auctoritie the ſouldiers maye be
ſet in theyr aray, and that by hym ſuch may be puniſhed
as wyll nedes breake theyr aray. Euen ſo good people,
it is neceſſary in the Church of God to haue heades and
rulers, to kepe vs in an order whyles we ſepght ageynſt
the deuyl, that when ſo euer the deuyl ſhall labour e-
ther by vitious behauiour to brynge vs in a damnable
condicion of lypynge, or by wronge vnderſtandynge of
the ſcriptures into hereſy and miſbeliefe, men maye be
kept in theyr aray, & not euery man ſuffered to do & ſay
what hym liſteth, the lacke of the which gouernance,
what it hath done in this realme, and what conſuſion
we haue bin brought vnto, al the whole realme to theſe
great griefe doth feeſe. We ſe nowe howe true it is that
Salomon ſayth, Vbi non eſt gubernator corrumpitur ciuitas,
that is to ſay, where there is no gouernour the cy-
tie decayeth, ſeinge therfore both the ſwarms of hyres
and of opinions, that hath overwhelmed this region,
which

1. Cor. 7.

Roma. 12.

Nemo ſibi
prius
nat homo
nem.

Debe. 5.

Quod ſig-
nis non or-
debit.

2. Theſſ. 3

1. Peter. 11

Of the priuate

which was before such confusion) one of the welthyeste
2: Tim. 2. regions in Chrystendome. And seinge that we knowe
by the report of the scriptures, that we be spiritual soul-
dyers, and therfore must haue a spirituall head, and se-
inge we knowe nowe by experience (at the lest suche as
haue regarde to god and to heauen) the euyls that en-
sue vpon our aray or order beinge broken, and fynally
Luke. 10. we hereynge Chyrist our kynge saynge to our capitaines
that who so receaueth them receaueth hym, and who so
dispyeth them dispyeth hym: we are compelled to thinke
that it must be much for our commoditie and safety al-
so. fyrst to knowe whether there be any such capitayne
apoynted of god or not. Secondely, when and howe
they were apoynted. And thyrde, that we may the bet-
ter obey them, and be ruled by them. It is necessary to
knowe who they be. The which thynges done, and suf-
ficiently perswaded by gods worde, I doubt not but al
true Chyristen men and women wyl be ruled and orde-
red by them. Wherefore in this homely or sermonne
(good people) shalbe intreated these thre thynges. first
whether god doth apoynte any suche authoritie or not.
Secondely when and howe he apoynteth them. And
thyrde, who they be that are so apoynted. At our first
enterynge or goynge towarde this great and weyghty
matter, I shall desyre you and charge you also in gods
behalfe, that ye put from you the bayne opinion, or ra-
ther the errour of fortune, that is, that ye thynke not a-
ny thyng to be done by fortune, as who shuld say, he is
ryche, he is poore, he is a man of honoure, he is a ser-
uaunte, he is hanged, or drowned, bycause it was his
warde

and chiefe auctoritie.

warde or fortune. For there is no such fortune or ward
in dede, but all thynges are ruled and disposed by god,
in so much that Chyrist our saupour sayth, that not one
sparrowe falleth into the fowlers net but by Gods ap-
pointment, much more then be the diuersities of mans
callynge of God. Ageyne when the tower of Silo fell
and slewe certeyne persons, it myght haue bin thought
of some that the tower fell by chaunce, and that it was
those mens deservyng there to be at the fall. But Chyriste
saythe playnely that it was done purposely of God, to
give occasion to other sinners to beware, lest god by one
meane or other myght destroy them also, lyke as he did
those by the fall of the tower. Further where some do at-
tribute the lucke that men haue, to the starres that men
be borne vnder, god teacheth the contrary by the prophe-
sie of the holy woman Anna, and sayth, Dominus pauperum
facit, et ditat, humiliat, et subleuat, de stercore
erigens pauperem vt solium glorie teneat, that is,
the Lord maketh poore, & maketh rych, he humbleth &
exalteth, rayssyng the poore out of the myre, & he might
haue the seate of glory. Also in his prophet Jeremie he
sayth, Iuxta vias gentium nolite discere, et a signis ce-
li nolite metueri, que timent gentes, quia leges popu-
lorum vane sunt, that is. Verne not ye to do after the
fashyons of the gentyles, neyther stande ye in awe to
the signes of the firmament as the Gentyles do, for the
lawes of the Gentyles be vayne. Thus may ye then se
(good people) howe that all our plasyng, be we rych
or poore, master or seruauntes, offpreys or pryuate per-
sons, be of God. For neyther is there sparrowe caught
nor

math. 10.

Luke. 13.

1. Reg. 4.

Jer. 10.

Of the priuate

nor the fythe gathered into the net, neyther the stones
do fall, but by gods ordinance, yea and concernyng
such as be placed in authoritie, though they be euyl, yet
Job . 34 . be they of God. For the holpe **Pattriarthe Job** saythe,
Propter peccata populi facit regnare ypocritam, that
is, for the sinnes of the people, he hath made the **Ipo-**
crite to rule. And as ye knowe, there were neuer worse
rulers then were the **Scrybes** and the **Phariseis** that
put our saupour vnto death, and yet **dd** **Chryste** com-
maunde that they shulde be obeyed, bicause they sate in
Moyles seate. But what other **I** pray you was it to sitte
in **Moyles** seate, but that the same God that had fyrste
placed **Moyles** for his tyme, placed the **Pharysies** for
theyr tyme, and therfore were they to be obeyed for thei-
re robes, though theyr persons were very bad and bot-
ked. And accordyng to the same sayth **saynte Paule**,
Roma . 13 . that all powers be of god, and that who so ener resisteth
1 Peter . 3 . the power, resisteth god. Yea **saynte Peter** willeth not
onely vs to obey them, but that we shulde suffer them,
though they beynge euyl, shulde do vs wronge. But
notwe the seinge that fortune nor chaunce hath no place
in dede, but were sayned of such as knowe not god, and
seinge also that the scripture teachethe, that al pow-
ers be of god: it foloweth that we consider what powers
they be, and wherem theyr auctoritie consisteth, for as
it is necessary to knowe such, bycause we must in payne
of gods displeasure and wrath obey them, so must we
knowe wherem theyr auctoritie lyeth, lest that we obey
them other wise then we shulde or ought, for some tyme
we do se that obedience is praised as **Chyist** comendeth
it vnto

and chiefe auctoritie.

it vnto vs, when he hym selfe payed tribute, and badde
that we shulde gyue to Cesar, that which was Cesar,
and to God, that that was Goddes, and the Apostles
were commended in the Actes for disobeyinge the ru-
lers, when they wolde haue had them to deny Chryste.
Thus it is necessary for al men to knowe where, howe,
whō, & when they shulde obey, or not obey. The which
thing that ye may the better perceaue, cal I beseech you
to your remembraunce the fyrst creation of man: how
that the scripture sayth, that god fashioned man vppon
the earth, by the which is vnderstande that mans body
(the which man hath common to hym, with the beastes
who be lykewyse made of the earth, and feedeth vppon
the earth and earthly thynges as man doth) yet (saythe
the scripture) god did inspyre into man the spryte of life,
by the which is ment that mans soule came frome god
hym selfe, and is of substance and nature lyke vnto
the Angels. Wherefore as these partes be of dyuers na-
tures and condicions, and they both greatly nedeth to
be well guyded and ordered, so hath almyghty god ap-
pointed for that purpose both temporall and spirituall
rulers: temporall rulers, by whose gouernaunce our
bodies and temporall goodes apperteyninge vnto vs,
ought to be ordered, and we in all those thynges obedi-
ent vnto them, yea though it do appere to our losse and
hynderaunce accorde to the sayinge of saynt Peter
who doth say, Obedite omni humane creature propter
deum, sicut regi quasi precellenti: sicut deo tanquā ab eo
misso. &c. That is sayth saynt Peter. Obey you to all
humayne creature, for gods sake, whether it be a kinge
as

Math. 7.
Math. 22
Actes. 4

Gene. 1.

1. Petri. 2

G.I.

as

Of the primative

Heb. 13.

1. Cor. 12.
Roma, 12.

as a person preexcellente, or els to a capitayne, as sent from hym. And spirituall rulers by whose councelles and appointmentes we ought to be ordered in matters that do touch our sowles health. And here vppon sayth saynt Paule, obey ye your rulers, and be ordered by them, for they do watch as men that muste gyue an account for your sowles. Here yse that he named them spirituall rulers, bycause they be charged with oure sowles, and commaundeth that we shulde be also obedient. For howe can they account for vs, yf we wyl not be ordered by them: And the same saynte Paule also sheweth howe and in what sort god doth appoint them, sayinge, that as the body is one, and yet hathe dyuers members apoynted for dyuers vles, so hath the mystycal body of Chryst, which is the Church. Se here I pray you good Chrysten people, howe the blessed Apottle of Chryst comendeth to vs the holy sacrament of orders, he compareth the Church to a body, in the creation of which body, who knoweth not, that at the fyrst there is no distinction of members, as we se dayely in a negge that is to be hatched into a chycken. At the fyrst there is no becke, there is no foote, there is no wyng, no eye, nor tounge, neyther is it possible for any, but for hym that maketh the chicken to say, that this part of the egge shalbe such a member, and this such, but god taketh one parte of the egge, maketh it an eye, and giueth it power onely to se, an other a foote, and giueth it habilitie to go and so forth, and no diuersitie is there before that they be placed, and haue receaued of gods gyftes agreeable vnto theyr places. Euen so good people, before the sacrament

and chiefe auctoritie.

crament of orders receaued, they that be to be ordered
and the residue be as one. But after the orders recea-
ued, lyke as they haue other places and comes the they
had befoze, so haue they other vertues and gyftes gy-
uen to them by the holy ghost, to worke and to do those
thynges that do apperteyne vnto theyr duties. For as
Christ our sauoure saythe, it is not the mynyster that
speaketh, but the spyrte of our father that speaketh in the
minister: In so much that Cayphas beinge a wycked
man, yet because he was a byshop, the holy ghost spake
in hym, and he prophesyed that Christ shulde dye for
the people. And Balaam though he was an euyl man,
yet because he was a prophet appointed of God, the ho-
ly ghost dyd not let to speke in hym. This thyng good
people, is not easely sene but of vs that be saythfull, and
doth knowe that almyghty God (who doth in the crea-
tion of all thynges deuynge the partes of the seide or mat-
ter, toherof he wolde make any thyng, in sortynge and
in disposynge them into dyuers places, geneth dyuers
gyftes, accorpyng as the place requyeth, gyueth me
placed in dyuers comes, vertues, and power, that be
requisite in such comes, the which thyng, because it is
sene of vs that do beleue, and not of suche as be sayth-
lesse or Infidels, therfore it is called a sacramente and
a mystery. And therfore no marueyle good people,
though our newe deuines and fleshely gospellers, can
not vnderstande the mystery of gods doyng in this ho-
ly sacramēt of orders, for as they vse the scripture with
no lesse vnuenerent talke, gestyng, yea with meachyng
of it accorpyng vnto theyr conde byappen and phantasies
G.ii. then

marth. 16.
John. 11.

Num. 24.

Nisi credi-
deritis nō
intellige-
tis. Mat. 7.
1. Cor. 12.

1. Cor. 12.

peruer-
tunt scrip-
turas ad
sua ipsorum
perniciā.
2. Petri. 3

Of the primatiue

then they wolde or myght do a tale of Robyn hood, or
such lyke bookes of vanitie, so do they thynke no deale
more to be done by god in this holy sacrament, then yf
they in playes set out by the do to the persons who they
apoint players. And for this cause amongst them do
euery man preache that lyst, euery man minister that
lysteth. And yf they do admytte any, they saye no more
to hym but go, be a preacher, or a minister, or such lyke,
as who shulde say all these were offpres of pollicie, and
not materiall to religion. But to let this passe: ye must
knowe that this worde order sygnifieth dystyncte pla-
cynge, and degrees of men in theyr roomes, of the
which some be hygher and some be lower, and some the
hyghest of al other. And se I pray you howe this worke
of god agreeth with al his other workes. First is it not
certeyne that in heauen there be many orders of An-
gels, and eche of them hygher then other, and onely al-
myghty god the hygheste and aboue all other. Do ye
not se in the firmamente dyuers bryghtnes to be in the
starres, and yet the sonne to be the bryghtest of them al.
Are there not degrees amongst the fowles: and yet the
Eagle kynge of them all. Do not the beastes one excell
another, and are not they all vnder the Lyon: What
shulde I speke of the Cranes when they flye, haue they
not theyr Capitayne and guyde: Is there not amongst
the bees one master bee, vnto whom all the residue be
obedient: In the bodys both of men and beastes, is
there not one principal part commonly called the head.
And where haue ye sene any common wealthe well go-
uerned where there hath not byn one head. Euen so
good

Sollo, 7.

Sollo, 7.

and chiefe auctoritie.

good Christen men and women hath god done and styll
dothe appoynte one to be heade and gouernoure in his
Church. As fyrst to begyn at Aron, dyd not God ap-
poynt hym alone for his tyme to be the heade and chiefe
of all the Leuytes and priestes when he was departed
was not Eleazer appoynted the chiefe byshop ouer the
rest: what shulde I nede to speake muche of this mat-
ter: Is it not euident euen vnto the commynge of oure
sayour Christ, that the principalitie or hygh degree of
priesthodde dyd styll continue, and that there was al-
ways one aboue the al residue: Whe Christ came, dyd
not he make lyke diuersitie of his disciples: dyd not he
choose out of the whole number that folowed hym. 72.
that were called disciples: and did he not vse his twelue
Apostles more familiarly then them. And dyd he not
chose forth from amongste the Apostles, Peter, John
and James, to be more nere to him then the other were,
for they onely were suffered to se his glorious transfigu-
ration: And may we not se that about them and all the
residue Christ to haue appoynted saynt Peter: I praye
consider howe all the Euangelistes when they number
the Apostles. they begin alway with Peter, in so much
that saynt Luke beinge a disciple to saynt Paule, let-
teth not so to do, & for what other cause shulde all they
and in every place begyn with Peter, but because that
they toke hym to be the cheifest of the Apostles. But ye
wyl say that Christ rebuked the Apostles for that they
strone which of them shulde be the gremest: Trueth it is
he blamed them in that they desired superiourtie. But
he denyed not to geue it to such as desired it not, for he
sayth,

Exod. 28.

Rume. 20

Luke. 12.1

Luke. 9.

Math. 17.

Math. 10.

Mark. 3.

Luke 6.

Math. 20

Of the priuate

sayth, he that wyl be the greatest amongst you, must be
 seruaunt to the residue, by the which he sheweth both a
 superiortie to be, & also teacheth what maner of one it
 shulde be, sayinge, that it shulde be a common seruice to
 all the other. Agayne when that Christ gaue authoritie
 to lose and to bynde to all the Apostles, yet in that he na-
 meth Peter, and not the residue, it is playne, that as he
 gaue the offyce to all, so dyd he in the offyce preferre
 Peter to them all. Further when our sauyoure before
 his death taught to them the greate daunger that they
 shulde be in at his death, sayinge, that the deuyl despy-
 ced to syt them, even as wheate is syt in the ryddle,
 yet he sayde to Peter, that he hadde despyred god his fa-
 ther that Peters sayth shulde not quayle, and therfore
 bad hym that when he was conuerted, that he shulde
 cofirme and stay the residue, whereby doth appere that
 Christ dyd preferre Peter fyrst, in that he had a speci-
 ciall promesse that he shulde not shrinke, and faynt for
 feare, and then that he conuyncted all the residue to be
 confirmed by hym. Agayne when Christe was risen
 from death, dyd he not conuynct the whole charge of
 his Church more presently to Peter then to the other.
 Why els shulde he say rather to Peter then to the other
 louest thou me, yea and that thys at every aunswere
 that Peter made affirminge that he loued Christe, he
 commaundynge that he shulde feede. Nowe yf that
 Christ dyd specially charge Peter with feedynge, yea
 both the sheepe, and also me thinketh that Christ made
 Peter his especiall and chiefe shepherde. Moreover
 in the Actes when Christe called forth Peter fyrst to
 preache

and chiefe auctoritie.

preache the gospel to the gentyles, dyd it not apere that
Peter was the chiefe of the Apostles, and that it was
done bycause the Apostles and Disciples shulde with
the better wyll receaue the gentyles to the felowshyppe
of the gospel, seinge hym to be made a preacher and a
teacher to the gentyles that was chiefe amongst the.
Agayne when the apostles were altogether at the recea-
uyng of the holy ghoste, and when the counsell of the
Apostles was fyrste gathered together at Ierusalem,
dyd not Peter onely speake, and shewe the causes of
theyr speakynge with dyuers tonges, and of the Abro-
gacion of the Jewes lawe amongst the gentyles. For
though James dyd afterwarde speake, yet he dyd it
rather confirmynge that that was propounded by saint
Peter, then chalengynge any authoritie to hym selfe.
For he reherled as a profe ther of the tale of saynt Peter
tolde, which was howe god hadde wrought by hym the
conuerſion of the Gentyles. Howe be it some wyll saye
that Peter must nedes therfore be not the chiefe, because
that saynt Luke sayth hym and John to haue byn sente
into Samarie, that by them the Samaritans myght
receaue the holy ghost. But nowe saye our newe men,
in as much as they sent Peter, and he that is sent must
be inferiour to hym that sendeth hym, so must Peter be
inferiour to the rest of the Apostles, beinge sent by the.
But here they myght se, yf they lyst to marke, the vse
that is and alwayes hath bin in the Church concernynge
the sacrament of confirmation, which is in dede the ge-
uyng of the holy ghoste, that Peter muste therfore be
chiefe, bycause he was sent to minister this sacramente.

Actes. 15.

Actes. 2.

Actes. 8.

For

Of the primatiue

For where haue ye sente good people, any p̄ieste interf-
 our to a byshoppe to minister confirmation vnto your
 chyldren. Then as confirmation belongethe to the
 chiefe of the p̄iestes, so in as much as they sente hym
 and John to minister it, it is euident that amonge all
 the residue they were the chiefe. And not withstanding
 that the residue of the Apostles were present, when the
 sicke persons were led into places to be ouershadowed
 with theyr shadowes, yet both saynt luke make mentio
 of none by name but of Peters shadow, the whiche ar-
 gueth a preheminance to haue bin in Peter aboue al the
 rest. And it apperteyneth playnely by saint Augustin in
 sundry places of his woorkes, and specially by his. 75.
 question that he wyrteth vpon the newe testament. Al-
 so Chrysostome in the. 55 homile vpon Mathewe, that
 one fysher man was made capytayne and ruler of the
 shyppe that shulde be soze tossed, but neuer drowned,
 with the blastes of temptacion. Also saynte Jerome in
 his fyrst booke agaynst Iovinian sayth. Supra Petrum
 fundatur ecclesia, licet idipsum in alio loco super oms
 nes Apostolos fiat, et cuncti claues regni accipierunt
 et ex equo super eos fortitudo solidatur, tamen prop-
 terea inter duodecim vnus eligatur, vt in capite cons-
 tituto scissinatis tollatur occasio. That is to say. The
 Churche is founded vpon Peter, althoughe the same
 thyng is sayde to be done in another place, vpon al the
 Apostles and al they tooke the keyes of the kingdome,
 and strength is fastened indifferently vpon all, yet ther
 fore one must be chosen amongst the. xii. that in the head
 appoynted, the occasion of disorde may be taken away.

To

Augustine
 quest. 75.
 super no-
 um testam-
 entum.
 Chrysost.
 homile. 55
 super Ma-
 thewe.
 Jerome
 contra Iovinian li-
 ber primo

and chiefe auctoritie.

To be bryefe, it is the opinio of all the auncient fathers, that saynt Peter was the chiefe of the Apostles. Wherefoze as there was before Chrystes tyme, & in Chrystes tyme, and also after hym a chiefe and one aboue al the residue, so hath it continued vnto this miserable tyme, and bycause that it is not nowe, so therfoze are these miseries fallen vppon vs that be. Wherefoze seinge we ought to haue a heade, and stande as muche neede of a heade as euer dyd they, all good men must thynke it of necessitie, that a heade we must haue. Vnto this then it is requyred to knowe where this head shuld be, & who he is, that we may knowe hym, and so consequently obey as it is holysome for vs to do. without all doubte (good Chrysten people) his place is the see of Rome, & the byshop of that see hath alway bin, & ought nowe by Gods woord to be the head of al byshops. For as he that succedeth the kynge by ryght, ought of ryght to be kynge. So he that doth ryghtuously succede saynt Peter beinge the chiefe of all the Apostles, ought of ryght to be the chiefe of byshoppes. Algyne god hath not appointed eyther to Peter, or to any other lyke authoritie as Peter had, not for his owne commodite or profyte, but for the edifyenge of the Church: wherefoze seinge the Church remayned after Peter, so muste the same authoritie that Peter hadde still remayne in the Church, and it must also be knowen to be in the Church. But such authoritie may only be knowen to remayne in the bishop of Rome beinge successor to saint Peter, or els it must be vncerteyne yf any other shulde haue it, and so consequently vnpofytable. Wherefoze it must nedes

be

Of the primative

Luke. 2.

be that it remayneth in him. Agayne we say that ageinst the comynge of our sauour Chryste, God had made Rome the heade of the worlde in all tempozalties, vndoubtedly as it is to be thought, bycause that by Chyrist it shulde be made a heade of spiritualities. In the region of Iury thowge there were manye cities, yet was there one especially chosen to God, and that was Ierusalem, to be theyr chiefe citie. And nowe when the Churche was to be spredde throughe the worlde, he hath chosen Rome as it is to be thought to be aboute the residue, which appeareth by two causes. The fyrst is, that of al the great sees that be in the worlde, it hath alwayes byn mozte free and pure from heresie. God alwayes haue defended the same, where all the residue, as Ierusalem, Antioche, Ephesus, and the other Apostolyke Churches are destroyed, and this onely doth styll remayne, and is by God defended. The thyrd cause may be added that all good Chyristen men haue euer moze taken it to be the heade, as it maye apere by the decree of Constantine, that mozte godly and Christian Emperour, which is sette before the councell of Nye, whererein he confesseth the see of Rome to be the chiefest see, and Siluester to be the chiefest byshop. It apereth also to haue byn obserued afterwarde. In so muche that in the tyme of Constantine the Emperour it was layed to the charge of the Accrians (who had made to them selues a councell at Antioche) that they had broken the olde canons and decrees of the Church, which dyd forbydde that any councell shulde be gathered, but by the aduyce of the byshop of Rome. These decrees they

Isa. 68:
namus
Rice.

Scriptis
h. 1. lib. 4
Cap. 9.

and chiefe auctoritie. 170

they sayde were then olde which gyue this authoritie to
the see of Rome, and it is sence this busines was nere
by. 1200. yeres, must it not then be auncient now trowe
pe: Saynte Augustine also in his. 162. epylle bla-
myng the dissimulation of one Secundus that had bin
inconstaunt in a matter that was before hym, and pre-
tending that he did it to mainteine peace, saith that there
was no cause for hym to feare the breache of peace in
that matter. hauynge the consent of the see of Rome on
his parte, in the which Church the chiefe of the Aposto-
lyke see dyd flozyshe. Saynt Jerome also besydes that
he sayth ad Damasum, that he wyll alwayes folowe
that sayth that is taught in the see of Rome, and rebu-
ryng the Luciferance for theyr scisme doth saye also
that there must be a certeyne principalitie or chiefety a-
mongst priestes or els there shalbe as many scismes as
there be priestes. To these may we adde þ article of our
faith, which is that we beleue the holy Catholyke & A-
postolyke Church, the meaninge of the which article is.
First in that we say that we beleue the catholyke church,
we say that we do beleue the Church that is vniuersall
and generally spredde through the worlde, wher by we
refuse all heresy and pryuate doctrine, and in that that
we do name it Apostolyke, we do professe our selues to
be confirmable to that see that the Apostle dyd rule and
bere offyce in. But nowe is there none that hathe Apo-
stles by shoppes sayunge Rome, and when there were
lyke as Peter was the chiefe of the Apostles, so was
that see aboue all the other sees, and therfore epyer we
must cōfess it to be chiefe, or els deny our beleefe. Thus
H. ii. then

Of the primatiue and chiefe auctoritie.

then may ye se good people, howe necessary it is to haue
a heade, by whom we may be set in aray to fight against
the deuyl. Ye se also that all powers and romes be of
Godde, and not of fortune, ye se that as we haue twoo
partes, our bodyes and our soules; so God hath apoin-
ted to vs two gouernours, the one temporall, and the
other spiritual: ye se that as God doth giue dyuers ver-
tues and powers to euery member that he placeth in
the felowshyppe of our bodyes, so doth he to those who
he promoteth by the sacrament of orders, ye knowe why
it is called a sacrament, ye se what order God doth ob-
serue in all his workes, and that they haue theyr ende
in one chiefe or ruler, ye se that it was apoynted before
Chryst to haue one heade, it was so ordeyned by Chryst
and so ye se that it ought to continue. And in this we
knowynge our capitaynes, or romes, let vs all kepe
our aray, and standynge, and be obedient vnto our
prynces appoynted to vs by God, and when the
greate and ioyfull trumphe shalbe in heauen
vpon the deuyl, and all his members,
then shall we be rewarded for oure
faythfulnes of God the father, of
Chryst our chiefe Capitaine,
& of the holy ghost, to who
be honour and prayse
nowe and euer.

Amen

Of confession and purgation or
clensynge from synne.



Wash the your selues, and be ye cleane, take
away the euylnes of your thoughtes forth
of my sight, sayth almyghty god in his pro-
phet Esay. by the whiche wordes (good
people) we be taught, that as suche must
be very comely and honest in theyr apparell, that shal be
much conuersant in the houses of noble men and prin-
ces, so ought we Christen men to be moste cleane and
pure in our soules, that be dayly conuersaunte, not in
the house, but openly in the syght of hym that is the
prynce of all prynces, and lord of all lordes, neyther
is he alone when he seeth vs, but is accompanied and
waited vpon with infinite numbers of blessed spytes,
both of Angells and of men, yea he dothe so se vs, that
we be neyther nyght nor day in the church, or at home,
yea in the feld, or in the market, out of his syght. More
ouer he cometh so to vs, that he dwelleth in vs, Is it
not then necessary for vs, to washe oure selues and to
make our selues honest, that be thus continually way-
tynge vpon god, and that hath also his blessed angells
waytynge vpon vs? Is there any of the bynges ser-
uauntes that wyl appeare before hym in a ragged lye-
rie, or in a fowle spotted and greasy cote? wyl they not
hyde theyr sores and botches of theyr bodys also, yf
they haue any that be euill fauoured, and that can not
be healed: and with what diligence thin shulde we pre-
pare our selues to apere before our master? But ye wyl
say this is the delicatenesse and nylenes of men, in god
there

clans,

Angels
angeli be
dentur.
Matth. 18.

Of confession and purgation

Isaiah. 5. there is no such nye curtesy, nor curious nisenesse: yea verely. For why doth he els washe vs, when he receaueith vs fyrste into his grace and famuly, but that he wolde haue vs to continue clenly. And why saythe he,

Beati mundo corde quoniam ipsi deum videbunt.

Blessed be the cleane in harte for they shall se God, but that they whose hartes be foule, shall not be suffered to come to goddes syght: And howe greuous thinke ye, wolde it be to one that had bin of the priuie chamber, to be shutte out of the kynges syght: And howe wolde it greue the chylde to be put forth of his fathers presence: Therfore (good people) as he that is clenly wyl neuer be without water, neyther wyl the courtiers want those ornaments that maye commend them in the kynges syght, so shulde we that be Chrysten men haue our hole studye labour to make our selues pleasant to Gods syght. But howe then may we that be altogether sinfull, decke our selues to apere honest in the presence of god. Truly saynt James sayth, *Emundate manus peccatores, et purificate corda duplices animo,*

Jacobi. 4.

that is. Make cleane your handes, O you sinners, and purge your myndes ye that be double harted. So that by his counsell, if we do awaye the faultes whiche we haue wrought, and make cleane our hartes from fylth and vnlawfull thoughtes, then shall we be comely and honest. Nowe then to the intent that ye maye the better make your selues to apere honest and cleane in the presence and syght of God, three thynges are necessary to be considered, of the which the fyrst is, to consider what euyl and mischief there is in sinne, from the which we must

of clenfyng from sinne.

must purge and dyght vs, the seconde is, to knowe who must purge a dyght vs, for we that can fyle our selues when we lyst, can not make our selues cleane without helpe. The thyrde is. howe we must vse and behaue our selues towarde hym when he is aboute to purge and dyght vs. fyrst then for the euynesse of sinne, it is to be knowen that sinne doth so offende god, and make hym angry is suche sorte with vs, that he wyl neither heare vs, nor helpe vs, when we crye vnto selfe behym, in so much that the prophet Dauid sayth of hyminge so deare to Godde as ye knowe that he was.

Iniquitatem si aspexi in corde meo, non exaudiet deus. It Ise (sayth Dauid) an iniquitie in my hart, then I knowe that god wyl not here: yea the Jewes knewe and confessed also that god wolde not heare the prayer of a sinner. But what Ch.ysten hart thynketh it not to be an euill aboute all euils, a plague aboute all plagues, and aboute all thynges to be feared, that maketh God, whom we in our prayers do call father, to shut vp his eares ageynst our prayers: Is there any chyld, though he be but of one day olde, that standethe more neede of his mother, then we do of God: Howe be it, yf the mother dye when her chyld is but one nyght olde, yet her frendes may peraduenture noz she and byryng by the chyld. But yf we be deuyded from god by our synnes, then we leese not hym alone, but we leese the loue and frendshipp of al his blessed sayntes our frendes, yea our brethren, yf we were his chyldren. For they saye all with the prophet Dauid. Nonne qui oderunt te domine, oderam, et super inimicos tuos tacebam: Per

Hereditio
tua ex te
Israel: et
tamodo
in me auis
lium tuu,
Pse, 13.

Isal, 64.

John. 9.

Inte pro
secutus es
ex uero.
Isal, 21.

Isal, 138.

secus

Of confession and purgation

fecto odio oderam illos, et inimici facti sunt mihi.
 That is, O Lorde haue I not hated those that thou ha-
 test: haue not I waxed wanne with anger towardes
 thyne enemies: With a deadly hate haue I hated them,
 and they are also made myne enemies. And not onely
 god and his sayntes are then ageinst vs, but al the crea-
 tures that euer god made, doth that they can to punishe
 and to destroy vs, for howe coulde they otherwys do
 seruyce to theyr master, yf they shulde nat destroy, or at
 least accordynge to theyr power bere and puny the sin-
 ners. And therof it came that the redde sea gaue place
 to the Israelites to passe, that were gods frendes, and
 dyd destroy the Egyptians that were his enemies, the
 fyre which is a comfortable elemente to all men, dyd it
 not contrary to his owne nature (which is alway to as-
 cende and to go bywarde and to burne) came downe
 and burned the Sodomites. And yet when Nabucho-
 donosor cast the chyl dren into it, it dyd not once syndge
 or burne the heare of theyr heads. Did not a Lion sle the
 Prophet of God that was sent vnto the Israelites, by-
 cause that he contrary to gods commaundemente dyd
 eate and drynke there: Did not beares destroy the chil-
 dren that mocked Elzeus: And yet Dauid beinge a
 chylde slewe both a beare and a Lyon. But what shuld
 I stande longe in this matter, are not rauens & bytes
 fowles that do puny the vs, and that do take our suste-
 naunce away from vs, and yet dyd not they fede Hell-
 as in the wyldernesse: To be shorte, the plagues that
 come by the tempestuousnes of the ayer, by the vnfrute-
 fulnesse of the grounde, by myle, rattes, and other ver-
 mine,

Exod. 12.

Genr. 19.
Daniel. 3.
3. Reg. 13.

1. Reg. 17

3. Reg. 17

or clensynge from sinne,

myke, are not all these tokens of gods wrath towardes
man: And therefore of it maye apere to come that God
hath so plagued vs. Englyshe men of late, bycause we
haue offended hym in leauynge of our catholyke and
true sayth, and in neede therof haue embraced presump-
tuous reasonynge vpon his holy myddes and sayth-
lesse heresy: further more sinne maketh vs seruantes
to the deuyl, for as saynt John sayth. Qui peccat ex
diabolo est. He that sinneth is of the deuyl. Both not
our sauour save also, that he that committeth sinne, is
the seruaunt of sinne: And what bondage is to be com-
pared to that bondage wherby a man is made that is
to the deuyl: Is the greates Tuerke to be compared to the
deuyl: Or were it not better to be bounde to the Tuerke
then to the deuyl: And whydowe so much feare to be
in bondage to the Tuerke or to any other tyranne, and
so little to the deuyl. Truly verpynfelicitie is the cause
therof. For yf we were as wel perswaded in the deuyl,
as we be in the Tuerkes, we wolde feate hym in a greates
deale more. But we haue preached of sayth, or rather
prated of it so much that a number of vs are become ve-
ry Infidels. For though we profess God with our
mouthes, yet with our deedes we deny hym. Further-
more sinne slayeth the soule of man. For as the wyse
man sayth. Os quod mentitur occidit animam. The
mouth that lyeth slayeth the soule. But alas, yf the ly-
inge mouth be a murder of the soule, what murder
and slaughter of soules shall we thynke to be nowe a-
mongst vs, that be nothyng els almost but lying and
dissence: And this is also brought in, or at the least much

Dum disti-
dicamur a
domino
corripit:
mus ut nō
cum hoc
mundo
dānemur;
1. Cor. 11,
1. Job. 3,
John 8.

Dei pecc-
tentur sc-
scire, ceter-
ri factis
negant cū
sunt abo-
minabiles
et dicō
nō audien-
tes et ad-
omne or-
pus bonū
reprobū.
Tit. 1.
Sapient. 1.

et quod

31.

increaseth

Of confession and purgation

increaseth by our newe fonde gospell and fleshely religion. Dometh you is that if a mans horse or other beaste be in daunger to perishe, there myll be sterpyng and runnyng to helpe. But yet a man chaunce to be in the peryll of drownyng, hangyng, or murderinge, there wolde be labour made of al handes to saue his lyfe, and well so. And yet we that be so busye in preserpyng of goodes, and in maintenyng of the bodely lyfe, which myll once haue an ende whether we wyll or not, be euery daye occupied in murderynge of soules, and that that is worse of all other, we be murderers of oure owne soules, and suffer our chyldren and seruauntes, yea we teache them to do the same. But se here (good people) what is to be thought vpon other byces: If of if lyngs be such an heynous and peryllous thyng, what then is murder: what is oppression: what is thefte: what is whoredome, and all other kyndes of byces: what woundes shynbe you that they make in mans soule: Wherefore the euill and mischefe the which is in sinne thus considered, it foloweth nowe that we muste learne vnto what we may seke for remedy, that is, who muste cleanse vs fro it, & that sayth almyghty god in his prophet Esay, is God hym selfe, Ego sum, ego sum ipse qui deleo iniquitates tuas. It is I, it is I my selfe (sayth god) that putteth away thy synnes. And Dauid also the most holy prophet desyrezth none other but god to washe hym from his synnes. And saynte John in his Epistle sayth that Chryste is onely the propitiation for our synnes. And the Jewes could say also, that no man coulde forgyue synnes, saue god alone, and yf se howe

redy

1. Joh. 2.
Mat. 9.

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天竺地

Of confession and purgation

more amongst the Catholikes, that as amongst such
as haue theyr faith generall, for they be hit so humble
and meke, that they are al a frayde to reason upon gods
mysteries. For they knowynge theyr unablenesse to
searche gods mysteries, had rather al to be scholers and
learners, then masters. And therefore bycause that a-
mongst them every one mystrusteth hym selfe, and ge-
ueth more credyte to another then to hym selfe, so com-
meth it to passe that they do agree amongst them selues
no man being so bolde as to teach any thyng the which
be both not lerned of another, so that these be the meke
as children amongst whom remaineth the kingedome
of god, and vnto whom also the holy ghost is promised
to be theyr scholemaster. So herebynto to be sene that
the kingedome of god can not be amongst heretikes;
for the originall cause of heresy is the truste that man
hath in his owne wyse, that is bycause he thinketh that
he knoweth gods word better, or that he hath a deeper
sight in gods mysteries then other men haue, therfore
thowgh he to hym selfe a pryuate, and a newe vnderstan-
dyng of gods word, and doth eyther bitterly refuse al
authorities, all generall counceils, and the common beliefe
of the whole worlde, or els tyeth them in suche sorte,
that where the heretikes listeth there they must serue,
and where they list not to persuaue the authors or coun-
cels, there they must be refused. And this pryde is alio
the cause why they can not agree or longe continue in
one beliefe, for amongst them every man lyketh his
owne wyse best. Of this (good people) we haue had so
much experience of late, the more is the pite, therefore
the

John. 16,

Si quis si-
bi videtur
aliquid sci-
re nondū
quicquam
nouit quē-
admodum
oporet
scire.

1. Cor. 8,

Tibi enim
emulatio
et contem-
ptio tibi in-
constancia
et omne
opus pro-
bitum.

Iaco, 3,

of clepyng from sinne.

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Of confession and purgation

habitacons and dwellings, that if they wold but once
 grope for hym, they myght fynde hym. Marke here
 (good people) that he saith the workes of God to make
 hym so knowne to vs, that yf we wold but once grope
 for hym we myght fynde hym. And for the lyke purpose
 dyd our sayour Chyzt by the Jewes that they shuld
 loke vnto his workes, for they dyd teache and bere wit-
 nesse of hym. And without doubt (good Chyrtien peo-
 ple) the knowledg that is gotten of Gods workes, is
 much more certeyne & sure then is the knowledg that
 cometh by sight. For lyke as a man shall better knowe
 a iudge when he seeth hym sate vpon the bench in iudge-
 ment, then goynge in the strete amongst other men, so
 are we taught to knowe God better by his workes, the
 if we shuld se hym as an Angel, or as a man amongst
 other Angels or me, yea but then we must marke, howe
 his workes doth teache hym, and what workes dothe
 teache hym, for certeyne it is that not his myracles or
 strange workes doth teach hym onely, for then he shuld
 be taught but at certeyne tymes. And besyde that to,
 the deuyl wyl worke myracles. But chieflie he is made
 knowne vnto vs by his ordinary workes, for those can
 not the deuyl so sone counterfette, as he may myracles,
 and they be more generall also, and can the better by
 that meanes teache hym. And if ye wyl learne what
 these be, and howe they do teache, aske of the husbnde
 man, and of the Princes, howe and of whome the one
 getteth his cozne, the other the victoꝝ of his enemyes,
 and they wyl answer that they both both the, that is
 theyr cozne, and theyr victoꝝ of god. And yf we wyl
 for

John. 5.

Opera ma
 and eius
 annunciat
 fiaman
 rum.
 Gal. 3.

or clenſynge from ſinne.

for the maner howe god doth grue them, the huſbande
 wyll ſay that god grueſh it by pillage, the Prince wyll
 ſay that by the helpe of his army. And for theſe purpo-
 ſes do they ſy? it becom they? buſynes with proper, that
 god wolde proſper them, and then they ble gods ordy-
 nary & appoynted meane, becauſe they wyll not tempt
 hym, and yet do they referre the ſucceſſe of they? labour
 (yf they proſper) to hym, and not to them ſelues. Euen
 ſo deare brethren hath god appoynted his ordynarye
 workes in his Church, whereby we ſhould be ſaythfull
 ought to knowe hym, as for example. He teacheth, but
 yet he doth it by the meane of the preacher, he waſheth,
 but he dothe it by the ſacramente of baptiſme, he ſee-
 deth you with his ſonne bleſſed body and blood, but he
 doth it by the moſt bleſſed ſacrament of the altar, and
 ſo he doth purge and dryght you from your ſinnes, but
 lyke wyſe he doth it by the ſacrament of penance, and
 ſo he pray you, and ye ſhall not onely ſe hym in theſe
 ſacramente, but you ſhall here hym ſaye vnto you, thy
 ſinnes are forgiven thee. O what a comfort is this to a
 ſinner to here god ſay vnto hym, thy ſinnes be forgiven
 thee. Howe comfortable a voyce is this voyce to a trou-
 bled conſcience: howe ſure may we be that our ſoules
 be healed from ſinne, when we ſhall heare this grea-
 te phyſion of our ſoules god almyghty thus to ſpeke vn-
 to us: who beinge deſealed in his ſoule wyll not make
 ſpede to heare this voyce: ſay, but ye wyll ſaye, yf we
 myght heare god ſo ſay, it were muche moze comforta-
 ble then all this is, but who ever harde hym ſo to ſay in
 the ſacrament: Wary even thou man that aſſeſſe this
 queſtion.

ſt. i. i. i. i.
 querre
 regnum.
 ſach. 7.

John. 10.

Of confession and purgation

question, and every lawfull and true penitente person. For thus it is written in the .x. chapter of saint John, that Christ sayeth to his priestes, that whose sinnes the prieste forgiveth, he doth forgive them, and the sinnes that be not forgiven by the priestes, are not forgiven by him. So now I pray you good Christen men and women and ye do not here god sayinge to you that your sinnes be forgiven you, when ye heare the priest say that by the authoritie whiche God hath gyven unto hym to absolue you, he doth absolue you, ye here that god doth gyve to hym authoritie, and ye heare him say that accordynge to the authoritie he doth absolue or lose you from your sinnes. Do not you then here God say unto you by hym, that your sinnes be forgiven you. Is not the priest Gods messenger unto you? Do ye not receyve, or here receyve his commission, when ye epyther receyve, or here receyve this text of Gods worde, whose sinnes ye do forgive, are forgiven, and whose sinnes ye do not forgive, are not forgiven: wherin then can you doubt, but that your sinnes be forgiven. Merely in nothyng, excepte it be in your selues, that is bycause you your selues be not sorry for them, or wyl not confesse them, or do feyne and pretende a penitencie, then in very dede ye may well doubt, yf ye thus do, not for wante that is epyther of Gods parte, or of the priestes. For yf there be any doubt at all, it must be of your selues, whether ye be worthy to receaive the benefite of the sacrament of penance or nay, be ye therefore sure of your selues, and then shall ye have no cause to doubt, but that ye be restored to grace agayne hearynge hym thus to say, further
when

Of confession and p[ur]gation

cause the priest is of greater authority to forgive sinnes
 then other men be. For he is first the minister of god o[ur]
 benefactor for that purpose, and hath the promise which
 god hath given him. Agayne he is the common image
 of the Church, by the vertue whereof,
 his prayer is the prayer of the whole Church,
 his absolution or pardon, the absolution of the
 whole Church, wherefore we beinge absolved by him,
 are made to be at peace both with god and with all good
 men, so that good men will remitte offences, when the
 parties wherby whom they were offended are confessed.
 If I should saye what the ancient fathers have taught
 concerninge our confession to a priest, it wolde be so
 longe. Origen in his seconde homily upon Leviticus
 sayth, that one of the griefes of penance is that wee
 muste tell our faulte to the priest. And it is. can. how
 dyed penitence he taught this doctrine to be taught
 in the Church. Also saynt Augustine sayth to them that
 were sick, that in our sicknesse we muste sende for the
 priest, and declare all our whole mynde and conscience
 unto hym. Basil that wrote about a leuen hundred
 yeres ago sayth, that as we shewe the sores of our bo-
 dy to the surgeon, so muste we shewe our sinnes to the
 priest. Chrysostome in his words which he sayeth of
 the signification of confession, sayth that the priestes of the
 new testament have the same authoritie as the priestes of
 the olde testament, which had the keyes of the kingdom of
 heave[n], and the keyes of the kingdom of heave[n].
 For the same purpose I might reherse bothe saynt
 Jerome, saynt Ambrose, and many other that teach it

to

.1. h[om]il[ie]
 .2. h[om]il[ie]
 .3. h[om]il[ie]

Deligne
 homile .2.
 Super Levit
 Augustine
 de officio
 cl[er]ici in
 firmorum
 cap. 4.
 Basil de
 regulis,
 331.
 Chrysost
 de dignit
 ate. lib. 1.
 cap. 1.

Ambrose
 de penite[n]
 tia. lib. 1.
 cap. 1.

to haue byn obserued euer sence the Apostles tymes;
 that Christen men and women shulde confesse them
 selues to a priest. Thus you seing the scripture so com-
 fortable to teach it, and that the holy Church hath so
 longe obserued, iudge ye now whether it be more safe
 for you to folowe the doctryne of these holy fathers and
 glozyous sayntes, or to be ledde with the vayne flatter-
 ynges, of oure marped fyers & fleshy ministers.
 Furthermoze touchyng the maner of your confession
 to be made, ye ought fyrst to consider, what daunger
 ye be in through synne, ye know that ye haue lost gods
 fauoure, ye know that all the creatures of god are chan-
 gent agaynst you, you know that then ye be the de-
 uylls. And ye se that sinfull folke hath conte alwayes
 vnto euill endes, and howe neare your endes ye be, &
 what they shalbe ye know not. Wherefore ye seing your
 daunger to be so greate. Alas what folly is in you that
 wyll not haste and runne vnto confession, yea ye must,
 ye must I say, be in a maner dyuyntherunto. Christ
 byddeth you awake, & wyll ye lye styll and slepe. It were
 for your safety to come every wyche to confession, and
 wyll ye thynke much to come once or twyse in lentye.
 condely I pray you call to your remembraunce who it
 is that ye make your confession vnto. It is not in dede
 to the priest, but to god. The priest is but his minister
 and deputie, and there appointed for your causes (that
 is) because we be so dull to consider the thynges that we
 leue not, and oure hartes and myndes are so by exteryne
 and waueryng, if they be not stayed by some grosse
 and sensible thyng, therefore to do by the better to re-
 member

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whether where about we go, and to make vs the better
 to prepare our selues, and the more discretely and ad-
 visedly to make our confession, he hath ordeyned the
 priests visible to be sente, and sensible to be harde, but
 it is he that heareth our confession. And therefore sayth
 the priest that he doth not absolue you by any vertue or
 authoritie that is in hym, though the priest be neuer so
 holy a man, but he sayth that he doth it by the authoritie
 that is gyven to hym of god, wherefore if ye will call
 vnto your remembrance, howe oft and howe greuously
 ye haue offended and displeased almighty god our lord
 and master, vnto whome nowe ye come to make your
 confession. Howe shalbe it make you to tremble and to
 quake: If one that had so greuously offended the king
 as ye haue offended god, shalbe he a luter to the kinges
 owne person for his pardon, wolde he not feele trouble
 ye: And if the kynge wolde deliuer his great seal vnto
 the scollan of his bytchen, and commaunde hym to
 make a pardon for the traytoure or offendour, thinke
 you that the offendour wolde therefore refuse the par-
 don, because it is deliuered to him by the scollan: No
 wot ye wel he wolde not. In like maner you then your selues
 in lyke maner vnder the almighty hande of God: And
 be ye content to receiue your pardon accordyng vnto
 Gods ordinaunce. Wherfore I beseeche you to remem-
 ber that God hath ordeyned ye make your confession
 knoweth all your doynge before that ye trowe therein,
 hym you can not deceaue. And both not he say vnto you
 in his prophet **Esa. Confesse** sayth thy fautes, that thou
 mayst be iustified: Where, he requyeth of you that

Esa. 43.

ye

ye shulde confesse your fautes. Wherfore deare bre-
thers, seinge that ye muste tell to hym your fautes,
whom ye can not deceaue, and seinge for the comfort
of them he promyseth you pardon, be not fyers, be
not dessemblers in your confession, be not mockers of
God, and despisers of his holy sacraments. Lette not
the presence of the priests make you to be ashamed to
speake and confesse that, that ye were not ashamed to do
in the syght of God. Is it not more shame to do euyl the
to speake vpon it. Dought ye not to drede God more
then man: If ye be now ashamed to say what ye haue
done, in the hearynge of a man. Alas lette that shame
make you afterwarde to remembre howe muche
more shamefull it is to do the same openly in the syght
of god. Learne you that be so lothe now that a man
shulde knowe your fautes, the blanch are not in the
to god, what griefe wyll it be to you at the day of dome,
when as all your abhominable and shamefull wordes
and dedes shalbe publyshed abroad to the face of al An-
gels, men, and deuils: ye that be so lothe to make one
man pryue to your doynge, howe ashamed shall you
be at that day. And deely ye be lothe to tell a sinne-
full tale to your ghostly father, then do nothinge that is
shamefull, and so shall ye want that griefe. If ye caste
shame from you for the deuils pleasure when he mo-
ueth you to euyl: why shulde ye not be content to beare
shame for gods pleasure when he moueth you to grace.
Here is requyred of you but that ye wolde do so muche
for god in your confession, as ye do for the deuill in his
euyl woorkes. Wherfore good people, to make an ende,
I beseeche

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I beseeche you for gods loue to beare in your remembrance howe honeste in our behauiour we Chresten men ought to be: Also howe foule and ougly a thyng sinne is, then by whom, and in what meane ye may be dryght from it, and finally vse the same meane to your consolation and comfort, and to gods glory, to who with the father, the sonne, and the holy ghost, be al honour and prayse nowe and ever. Amen.

(22)



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Cum priuilegio.



